

MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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ADDRESS ALL COMMUNICATIONS TO MISSIONS, FORD BUILDING, BOSTON, MASS.

The Publisher's Page



Our Aim: 75,000 Subscribers to Missions in 1912

A WORD TO THE WISE

❶ Do not let July and August subscriptions lapse through vacation absences. Club managers should see that summer subscriptions are all rounded up early in the season and the subscription funds sent to us promptly. Incidentally, our summer clubs could be materially enlarged without placing any unwelcome burden on our office force. Won't you do what *you* can to *enlarge our summer clubs?*

A Vacation Pleasure

❷ Following our suggestion made a year ago, a number of our subscribers organized new MISSIONS clubs in the towns where they spent their vacations. Generally the Baptist churches of the towns and country places are small and outside interest in their life and welfare is appreciated. We would therefore urge our vacationing subscribers to see that the Baptist church of the town they visit has a MISSIONS club. To do so will prove a welcome help in the church, a blessing to the one undertaking the task, and one more step forward for MISSIONS.

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The Campaign Call for 1912-13

THREE MILLION DOLLARS FOR MISSIONS

TWO MILLION DOLLARS FROM THE
BAPTIST CHURCHES OF THE NORTH

AND

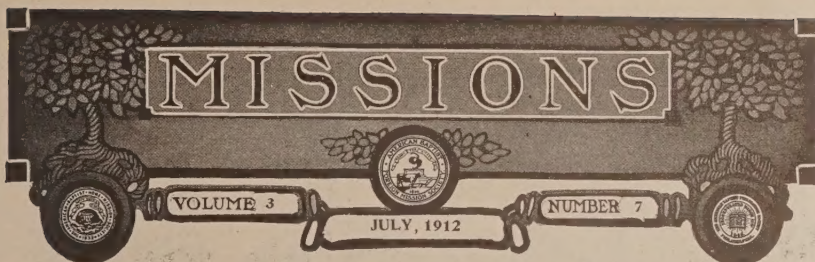
ONE MILLION DOLLARS FROM INDIVIDUAL
BAPTISTS BLESSED WITH PROSPERITY

PLAN OF THE GENERAL APPORTIONMENT
COMMITTEE ADOPTED AT DES MOINES

The Deposed Emperor of China that Was



1. In the Grounds of the Summer Palace, to which the Child Emperor has been Retired. 2. Imperial Tomb now to be Completed by the New Government and to Cost \$2,500,000. 3. The Imperial Barge. 4. A Porcelain Tower in the Summer Palace. 5. The Regent, Prince Ch'un, and His Sons, the Emperor and Prince P'u Chien. 6. The Youthful Emperor who Abdicated (Picture taken in 1908). 7. The Emperor's Chair in the Temple of Heaven, Peking. 8. In the Gardens of the Winter Palace, Peking. —From the Illustrated London News.



From President Hunt's Des Moines Address

THE year shows some development of the sense of unity. We have been brought closer together in the effort to establish a provision for the veterans of the service—a comparatively small provision, but it is a beginning; it points the way and prepares us for larger things in this and other enterprises.

The preliminary reports of our missionary societies give some cause for gratitude that things are no worse; but they also advise us that it is time to call for united and earnest advance. Our people are looking to this Convention for leadership. It is important that we follow wise and careful business methods; but it is equally important that we make plans large enough to call out the best there is in us and which will inspire to larger service. We should devise larger things. We should declare the dignity of our mission.

We should plan a campaign to open the eyes of our people to the great and alluring opportunities of this time in our mission work at home and abroad. We should insist that this larger work represents, not a side issue for the local church, but its main business; that the church, "the body of Christ," is still to pour out its life for the world. We should sound a charge.

We shall have much to say about finances. We cannot afford to forget that every financial problem is at bottom a spiritual problem. In the last analysis it is a question of the surrender of the individual soul and his consecration to service.

Our denominational objective constitutes a fair standard of appraisal of the individual church and the individual Christian. In the light of it, we should proceed to a more intensive cultivation of our field.

Not more of us, but a better brand of us, should be our aim; with a better understanding of God's word and more loyalty to it; with a wider vision of the field of service and a deeper consecration to it.

When we are compiling our statistics, touching the keys of our adding machine and taking our totals, we find there is no key there to record the divine element for our calculations. Our estimates and plans cannot afford to leave God out of the reckoning, "He is able to do exceeding abundantly, above all that we ask or think."

More than numbers, more than perfected machinery, do we need the power of God to descend upon our Churches. We need it the coming year in our work to the ends of the earth. We have money enough to do a much larger work. We have the people to carry it on, with the machinery and the organization to manage it. We have enough of everything except "the power not ourselves which makes for righteousness". We have no more important business here than to seek that.



The Seven Towers, Des Moines, Iowa.



The Meetings at Des Moines

By the Editor

**Annual Meetings of the Northern Baptist Convention and the
Cooperating Missionary Societies: Making Denominational
History: Launching the Three Million Dollar Advance Movement**



IT was about 9 o'clock on the morning of Tuesday, May 21, when the Chicago train stopped at the station in Des Moines, and in company with friends I made my way to the hotel that had been selected by the committee as headquarters. The day was warmish but bright with sunshine, and the business streets were alive with trade activity. The first glimpse of Des Moines justified the impression made by the excellent halftone illustrations in May MISSIONS, with the exception that the smoke which is the abomination of our modern manufacturing cities has left its dull effects upon buildings that ought to be fresh and white. After removing the stain of travel, proceeding to the Coliseum to investigate the meeting place, I found chairs being placed for a great meeting that evening at which Mr. Bryan, a Presbyterian, was to give a religious address under the auspices of the Catholic women of Des Moines, who saw their chance to make a goodly sum of money

in that, for them, unusual way. There was a great crowd, it may be said, and it included many of the Baptist delegates who were eager to hear the remarkable Nebraskan, at once the most defeated and still most popular leader of his party.

Because of this use of the Coliseum on Tuesday evening the preliminary meetings of the Woman's American Baptist Home Mission Society were held in the First Baptist Church, fortunately for the ladies, who could be heard in the church. Their interesting sessions are described elsewhere. The church edifice is one of the best among a group of seven fine houses of worship in close companionship, as our illustration shows. It was good to learn that the churches are as near together in spirit of service as in location, and that the federation of the denominations makes it possible for the church forces to wield an influence for good in the movements for civic betterment. One would expect this in a city where Dr. Samuel Zane Batten, of our Baptist Social Service Commission, lives and serves. He radiates social service and Christian brotherhood.

FIRST CONVENTION DAY

It was necessary to be up betimes Wednesday morning if one were to meet the delegates from east and west arriving on the early trains, and attend to registration before the opening of the Convention at 10 o'clock. I went up to the Coliseum early, and found two registration lines taxing the energies of the clerks. Registration was necessary to secure the Convention badge, and the badge was a prerequisite for admission, so that it was almost impossible to get the delegates into place in the hall by the time fixed for the opening. President Emory W. Hunt was on hand ready to call to order on the minute, but he had to wait a little until the delegates found their places according to the State designations. The Convention Hall was seated to accommodate perhaps 1,700 delegates on the floor, while the galleries would seat more than that number of visitors. The platform was built in the middle of the great exhibit hall, and a heavy curtain divided the hall in two sections, the rear section being used for the Society exhibits. This was the best that could be done, but it was not over satisfactory, since comparatively few found their way behind the curtain, and the visiting was done in the entrance hallways, to the frequent disturbance of the audiences, which found it difficult to hear many speakers even when the circumstances were most favorable. The hall was tastefully decorated, and charts, maps and mottoes told of work at home and abroad. It was interesting to see the delegates come in, to note the greetings of friends who seldom meet save in our annual gatherings, and to welcome the editorial fraternity at the reportorial tables in front of the platform. Then things began to look like business, as the officers took their places. Secretary Bitting was greeted with applause as was the President when he raised his gavel; and then the Convention opened.

"Let the first note of this Convention be the note of praise," said President Hunt. "We will sing together, 'All hail the power of Jesus' name.'" And they sang with power that great hymn of the church. Dr. Galusha

Anderson, veteran teacher and preacher, offered the opening prayer. Then we were ready for the official welcome from Governor Carroll and Mayor Hanna, both Christian men able to speak intelligently and sympathetically. Iowa has reason to be proud of the men it puts into high office. The governor's allusions to the pioneers of religious liberty and the closer sympathy between all denominations met with applause, as did the mayor's able plea for human brotherhood. Pretty good preachers, both of them, and valuable men in public service. President Hunt happily expressed the gratitude of the Convention at being given the freedom of the city and commonwealth by men who understood the Convention's aims.

Then he proceeded with his annual message, which was one of hope and outlook. The substance of it is given on the first page of this number. The president made it plain that no more important matter would come before the Convention than the Three Million Dollar Advance Movement, to be proposed by the General Apportionment Committee. The Convention rose to the inspiring words and gave continued applause. It means much to have such a presiding officer, whose geniality is contagious.

Getting in readiness for business followed. This might prove puzzling to one not acquainted with the Convention and the cooperating Societies. But the initiated understood what it meant when with rapidity four Societies held sessions of five minutes or so each in succession—the Foreign Mission, the Home Mission, the Publication, and the Woman's Home Mission Society. Each had its own presiding officer, and submitted its annual report, without reading, referring the same to the Convention Committee on Cooperating Societies. This placed the reports before the Convention for future consideration and preserved the regularity of Society autonomy. The Societies voted also to make the Convention's nominating committee their nominating committee too. The Convention's Executive Committee's report was presented. Then there was a half hour interregnum while the State delegations met and selected members of



PANORAMIC VIEW OF THE BUSINESS SECTION OF DES MOINES, IOWA'S

the nominating and other committees which are made up of one representative from each state and territory. When these names were reported the committees were duly declared appointed, and the session came to a close. It was evident that the attendance was to be satisfactory, as 1,000 delegates were reported enrolled at this opening session.

THE PUBLICATION SOCIETY'S MEETING

It was a happy provision that confined the Convention business to the morning sessions, and gave afternoon and evening to the cooperating Societies, thus avoiding the distraction of previous years. The first of the General Societies to present its work was the Publication Society, which had two sessions for this purpose. In the afternoon there were four addresses covering four phases of work.

Rev. J. M. Gurley of Kansas described Modern Sunday School Methods, indicating some of the difficulties met in the work, such as unsuitable meeting places, untrained teachers, and lack of home co-operation. There are encouraging features, however, and he pleaded for more intelligent and zealous application of improved methods such as the Society is introducing through its teacher training conferences.

Colportage Work in the Newer States was the subject of Rev. C. A. McKee of Oregon, who was born for his particular work. He gave a graphic portrayal of a colporter's life in a field of 25,000 square miles, full of opportunities for pioneering. A meeting beginning with a dog fight and

ending with a revival that added many to the nearest church was one experience related. He told of his travels on foot and by boat, and of the romance of a work that demands tact, courage and grace. Our readers will have chance to know him better.

The Chapel Car work, which has reached its twenty-first anniversary, was effectively set forth by Rev. J. C. Killian of Kansas, an evangelist who brings things to pass. There was a most interesting group of chapel car workers on the platform, and their singing was an effective feature of the session.

The closing address was by Rev. Charles H. Sears, Superintendent of City Missions in New York, whose book on "The Redemption of the City" is meeting with large sale and use. He spoke especially on the need of literature in the work for the foreign population, and made it plain that the Publication Society has a great service to render in providing suitable literature for the Italians, French, Greeks and Slavic peoples. It was also made plain that we are scarcely touching the fringes of this vast evangelistic and patriotic work.

At the evening session, with a great audience filling the hall—at least 3,000 people—there were three addresses. The first was on "Baptists and the Bible," by Prof. A. S. Hobart, D.D., of Crozer Theological Seminary, whose object was to emphasize the value and necessity of the Publication Society's Bible work and also to justify its modern expositions of the Sunday school lessons.



CAPITAL, WITH CAPITOL BUILDING IN BACKGROUND AND VIEW OF THE DES MOINES RIVER

Dr. H. F. Cope of Chicago, General Secretary of the Religious Education Society, spoke on "The Sunday School of the Twentieth Century," which he said would be the Sunday school of the twentieth century church. As the church faced its problems, and assumed its true function of education—that is, of growing persons—that would determine what the Sunday school would be. The church knows how to teach things but not how to live, and this learning how to live is the supreme thing which has to be taught in church and Sunday school. Since our homes are not teaching religion and public schools cannot. He made a strong plea for religious education, with aim to develop Christian character.

Dr. MacArthur was down to speak on "The Mission of Baptists to the World," but wrote that he was detained by pastoral duties in Atlanta, and his place was taken by Rev. Arthur G. Phelps, Ph.D., of California, who recounted the important contributions made by the Baptists along literary, patriotic and missionary lines. It was a late hour when the session and the first day of the Convention ended. But everybody felt that this was only the beginning. There were rumors of interesting and even exciting things to come, and to these rumors the newspapers gave startling headlines close akin to "yellow" in color.

THURSDAY MORNING—THE CONVENTION

At 9.30 the business began. Fraternal greetings were sent to the Methodist General Conference at Minneapolis and

to the Presbyterian General Assembly at Louisville, also to the Congregational Convention at Elgin, Ill., in response to similar action by these Christian bodies.

The report of the Finance Committee was made by its chairman, Andrew MacLeish of Illinois, one of our strong laymen. It recommends a total of \$2,413,906 as the budget for 1912-13. An important item in the report was the announcement that "there appears in the coordinated budget for the first time a provision for the Ministers and Missionaries Benefit Fund which amounts to \$70,000." The Finance Committee also gave hearty endorsement to the Advance Program of the Apportionment Committee, known as the Three Million Dollar campaign. The report was adopted.

A pleasant feature was the reception of fraternal delegates from the Southern Baptist Convention—Hon. E. W. Stevens of Missouri and Dr. A. J. Porter of Texas. Dr. Porter gave a charming specimen of Southern eloquence, arousing the audience to an enthusiasm that had been lacking. He was happy and cordial, and raised the spiritual temperature. He told of the action of the Southern Baptists at Oklahoma City, which means the raising of a million dollars for the home land and \$1,250,000 for educational plants and equipment on the foreign field, as the Adoniram Judson Memorial Fund. This amount to be outside of the regular benevolence. He said they esteemed it a special privilege to raise this special fund in honor of a man who belongs to us all. "American Baptists are together to

sound the note and uphold the banner of the cross the world around." The Southern visitors could not doubt the heartiness of their reception.

The report of the Executive Committee was taken up, and a lively debate took place over the financing of the Convention. The question was whether this should continue to be done by adding one per cent to the total missionary apportionments, or by putting the Convention expense as a separate item in the general Convention budget. Owing to criticism of the former method, the Executive Committee recommended the separate item plan, with the cooperating societies as collecting agents, and a guarantee by them for two years in case the contributions to the Convention prove too small for the expenditures authorized under the budget. There was a division of opinion in the Executive Committee, as there was in the body, and the debate was one of the best we have had; courteous, frank, full, bringing out the various shades of opinion, and aiding in the formation of a sound judgment. Twenty delegates participated before the previous question was ordered. President Hunt was most happy in his presiding function, and it was like the gracious days of Judson over again. And when the debate was ended, the vote was a very large majority for the new plan. The budget will now show two new columns—one for the Ministers' and Missionaries' Fund, and another for the Northern Baptist Convention. This will obviate all further charges that the Convention is using money contributed for missions. The churches will contribute directly to its maintenance, and show how much they believe in the denominational policies of advance. The vote made it plain that the Convention believes in the direct appeal.

Fortunately this does not mean a new agency in the field to collect money or make special pleas. The Societies are committed to the inclusion of the Convention work in their appeals to the churches.

THURSDAY AFTERNOON AND EVENING

The Woman's American Baptist Home Mission Society had the two following sessions for its annual meeting, with Mrs.

A. G. Lester, the President, in the chair. Miss Schuyler gives the account of this meeting elsewhere in this issue, so that it need only be said here that the attendance was excellent and the interest keen, the one drawback being the difficulty of hearing. The address of Rev. Marinus James in the evening was one of the quickening addresses of the Convention, and marked him as a worker who ought to be in charge of some large city work for the foreign peoples.

FRIDAY MORNING'S BUSINESS

The report of the Education Board was given right of way this morning. The Board had taken its work seriously, and was prepared not only to present a policy in advance of any we have had in the past, but also to ask for a secretary to carry out the plans proposed, putting \$7,500 into the budget of the Convention for this purpose. Involved in this was the question of the Convention's entering upon such new lines of work. The Board recommended that it be authorized to employ an educational secretary; that it be instructed to investigate the whole matter of education under denominational auspices in the Convention's field, to gather statistics concerning Baptist students in institutions of learning, and to give denominational institutions worthy of and needing financial help assistance in obtaining such help.

The discussion that followed was most enlightening. Naturally the educational leaders participated, and made plain the necessity of doing something large in the West if our schools there are to be maintained at all. The need of Baptist work in connection with the State universities was set forth by Prof. Galpin of Wisconsin University, who organized the Baptist Students' Guild there, which has been a pioneer in that line. Prof. Burton of Chicago said we had fallen behind other denominations in our educational work, and it was a question whether we are as Baptists to take our share in the great work of education and missions. President Hanley of Franklin said many of our colleges have got to get down to business or go out of business, and it was a question whether we should bring the facts

before the people until the people change the facts. Dr. C. A. Barbour, who is at work for the Y. M. C. A. among the institutions of learning, emphasized the importance of preventive work, making it hard to do wrong and easy to do right at the critical period of life. President Hunt could not forbear his own testimony as to the importance of this matter. It was a high order of discussion, and had the present action been taken thirty years ago, the Baptists would have gained a different position in a number of States. Later the Convention adopted the report, and the Convention Education Board acquired still greater significance when the Baptist Education Society was practically united with it under the Convention wings. Dr. Morehouse led in this happy result, as in the Ministers' and Missionaries' Fund, and thus has placed the Baptists under further obligation to his statesmanship. Good things ought to come out of this for the denomination, which, as President Hunt said in his annual address, is peculiarly dependent upon an educated membership.

The Commission on a World Conference on Faith and Order reported through Dr. Cornelius Woelfkin, recommending the annual appointment of a commission from the Convention to cooperate with like commissions from other churches, and the report was adopted.

Prof. Ira M. Price presented the report of the Permanent Commission on Religious and Moral Education—a report of the most thorough character, involving a year of investigation. The accompanying Bulletin No. 1 gives probably the most complete program yet made out for religious education, and puts us in the forefront in this respect. The commission suggests the use of the Sunday school, the organization of effective teacher training courses, instruction in missions, in service to the community, and in the origin, character and significance of Baptist churches. The report was adopted, and the value of the work done was recognized.

THE THREE MILLION DOLLAR CAMPAIGN

Then came the most important report of the entire Convention in many respects—the report of the General Apportion-

ment Committee. President Hunt did all in his power to make the Convention feel the importance of this advance proposition. Secretary John M. Moore presented the report, which regrets the deficits amounting in all to \$208,616.55, states the principles of the apportionment plan as now operated, and proposes a new objective as the ideal of the Northern Baptist Convention, namely,

TWO MILLION DOLLARS FROM THE
CHURCHES
AND

ONE MILLION DOLLARS IN PERSONAL GIFTS annually for the work of the cooperating and affiliated missionary societies of the Convention. This proposition was given in MISSIONS for June, with the first steps and plan of campaign. The matter was simply introduced at this time to be discussed at a later session.

THE HOME MISSION SESSIONS

The afternoon and evening belonged to our great Home Mission Society, which was celebrating the fiftieth year of its work among the colored people. The program was a good one, beginning with "Religion in the Rural Districts," and taking up first the older States. "Methods in Country Church Work" were set forth by Rev. Richmond A. Smith, who is now secretary of country church work in Iowa, and has had a rich experience. Twenty years ago there were 450 Baptist churches in Iowa and now we have only 400, yet the total membership is larger now than then. The trouble is not overlapping, but in regarding religion as a go-to-meeting affair. The social needs of the community must be provided for by such means as study classes and clubs. Attention must be given to the children, the hired help, and those in need. It was a thoroughly practical address, and the work he is doing should commend itself to other States.

The new fields were next considered by Rev. F. W. C. Parker, State Secretary of Oregon, one of the live wires in the great coast expanse. He made a strong case for home mission constructive work on the pioneer fields. The problem, he said, was not one of growing isolation, nor

one of reconstruction, so much as one of construction on the new fields. In Oregon the owners of farms are becoming more numerous. Evangelization and organization are needed. He expressed his belief that churches of various denominations must cooperate. We must have young men who are as willing to serve in these fields as they are to go into foreign fields. The town and city churches must send out workers into these country fields. We are not over-churched but under-worked. Our evangelistic plans must be enlarged so as to reach the outlying districts. Our country fields should be turned into what may be termed Christian experiment stations. The discussion which followed showed that the members of the convention are alive to this important issue. A vote was called for to show how many in the audience had been converted in country churches and the great majority of those present arose. Another vote showed that a majority of the ministers came from the country churches. Dr. Morehouse spoke of the influence of the little church, recalling how one country church in Iowa sent one of its young men to college, and he became the great apostle to the Telugus, John E. Clough. Who can measure any church's influence?

HOME MISSION WEEK

The closing address on the projected Home Mission Week which the Home Missions Council has announced for this fall was by James M. Hunt, Esq., of New York, a member of the Executive Committee of the Home Mission Society and brother of President Hunt. With great force he sketched the problems that confront us, and called for a deep love of country to stimulate our people to take practical interest in these serious questions. The application of the principles of Jesus is the only solution. He explained the purpose and plans of the Home Missions Council, which brings the leading home mission organizations into cooperative relations and compacts Protestantism into a powerful influence for righteousness and evangelization. Our readers will know all about Home Mission Week as the program is developed. The session was good throughout.

FIFTY YEARS OF SCHOOL WORK

The evening session was given largely to the educational work for the Negroes, which began fifty years ago. This formed the subject of the main address, which was historical and most carefully prepared by Dr. Charles L. White, Associate Corresponding Secretary of the Society. To cover the half century in adequate manner required time, and the address, which will be printed in full by the Home Mission Society, relates a remarkable story of accomplishment. The fine appreciation of Lincoln at the beginning was applauded vigorously, as was the closing suggestion, toward which the speaker had been leading the way, that now the time had come for the southern whites to assume the burdens of this educational uplifting of a race and leave the northern brethren to carry on other work. Emphasis will be laid upon this point in another issue. Excellent in style and statement, this address should be widely read.

Prior to this Rev. H. H. Clouse, missionary among the Blanket Indians in Oklahoma, told of work among the "American Pagans" and explained the increasing opposition as the Indians feel the influence of the gospel and realize the nature of its demands upon them.

Following Dr. White there were moving pictures, with explanation by Rev. Sumner R. Vinton, who had school scenes and Indian scenes, and brought the home mission work before the audience in the most realistic manner. We now actually saw what had been made possible by the heroic home mission work in the South. Again it was late, and more days were to follow of stress and strain; but the great audience remained until the last picture was thrown on the screen.

SATURDAY MORNING

Two important matters came up at this session. One was the standardizing of the relations between the State Conventions and the Northern Baptist Convention. The receipts of the 38 State organizations last year were \$422,591, exclusive of interest from investments and amounts contributed by the Home Mission or Publication Societies. All of the organizations have apportionment com-

mittees, and no serious objections have been raised to the apportionment plan, which on the whole is certainly approved. The recommendations, which were adopted, call for the closest possible mutual relationship between the Convention and the State Conventions; full recognition of the state organizations as one of the great lines of mission endeavor and activity; place on the program for the presentation of united State Convention work; affiliation of unaffiliated state organizations as speedily as may be; and presentation of

comity, had been adopted by the Southern Convention at Oklahoma City. The Committee had in view the wider interests of the kingdom of God and the future relations of the two great Baptist bodies. The recommendations were that the principles of comity agreed upon by the joint Committee be adopted; that the Convention adopt the plan for New Mexico as outlined; and that the present Committee be reappointed for the next Convention year with power to carry into effect the general provisions of the re-

New Locust Street Bridge and Coliseum,
Des Moines, Iowa.



BEAUTIFYING THE RIVER FRONT WITH FINE BRIDGES AND BUILDINGS

the Northern Baptist Convention at every State Convention, with a Convention committee in each State.

The second matter was the report of the Committee of Nine appointed to confer with a similar Committee appointed by the Southern Baptist Convention concerning the situation in New Mexico and the general relations of the two Conventions. This committee had a difficult and delicate task, and its findings were made public in advance through the religious press. In presenting the report Dr. Horr, President of Newton Theological Institution, spoke of the spirit that had characterized the work of the joint committee, and said that a report similar in substance, including the principles of

port. The plan for New Mexico was to request the two conventions of that state to meet within sixty days after action by the two general Conventions, to consider the question of dissolving the present organizations and forming a new one, with constitutional provisions preventing future misunderstandings such as had marred the past.

MISSIONS has purposely avoided entering into this unpleasant subject, on the ground that it was unprofitable and could not help the cause. For the same reason the discussion that followed the report will not be given in detail. But it is pleasant to record the excellent spirit manifested by the brethren from New Mexico who have been under provocation

during more than two years, and who felt that it was only right that publicity should be given to the facts in the interests of justice, and in order to prevent repetitions of like methods in other sections. The speaking was plain and free, but without bitterness. Rev. P. W. Longfellow, late Secretary of the New Mexico Convention in affiliation with the Home Mission Society, related some of the unfortunate history, and said that he would vote for the committee's report, but must enter a protest against the campaign of agitation that had created the New Mexico situation. He moved an amendment deploring

not too much to expect. After the vote, the President asked a brother to pray, and then the delegates joined in singing, "All hail the power of Jesus' name."

CLOSING HOME MISSION SESSION

The afternoon was given to Home Missions, with three addresses. The first was by Rev. C. S. Detweiler of Porto Rico, who gave good account of the steadily progressing work in that island, in spite of adverse conditions arising from deficient morality in home life and a Lord's Day given over to business and pleasure. Special emphasis has been given



A SMALL SECTION OF THE CONVENTION DELEGATES PHOTOGRAPHED IN

the methods used to disrupt the churches and destroy the Convention. Discussion then centered upon this amendment, and Secretary Bitting of the Northern Convention and Field Secretary Barnes of the Home Mission Society, which is most affected by the report, both pleaded for love and forgiveness as loftier even than justice. The amendment was lost by a large majority. The report then came up again, and after some further remarks, when the question was put to vote it was adopted with but one or two dissenting hands—a triumph of Christian grace, making let us hope for fraternity and the future good of all concerned. It will be so unquestionably if the principles of comity adopted by the two Conventions are honestly adhered to; and this is certainly

by our missionaries to Bible teaching. The work of Protestant missions is evident, and a new Porto Rico is sure to come, educationally and religiously. Mr. Detweiler is one of the efficient workers in that field.

Rev. J. S. Umberger of Kansas told of the work he has been doing among the miners in the Galena district during the past five years, a work with which our readers have been made familiar.

The third speaker was the Society's labor evangelist, Rev. D. L. Schultz. Certainly nothing better could be done than to enlarge the sphere of service which Mr. Schultz has entered, and for which he is highly adapted. Let the editor of the *Examiner* give here his impressions of the man and his uncommon work:

"The most heart-grIPPING address of the afternoon was that of Rev. D. L. Schultz. Mr. Schultz is manifestly ordained of God for the special work to which he has been assigned. He is fearless, resourceful, consecrated and able to win the confidence of the laboring men of the country, by whom he is frequently invited to speak at their conventions, and whose counsels they gladly seek. Mr. Schultz, single-handed, has already won for the Baptist denomination a high place in the regard of the working people, and it will be our fault if we fail to take advantage of the opportunity thus afforded

spoke a deserved word for the denominational papers as one of the most efficient educational agencies the denomination possesses. All three speakers emphasized the importance of the local church, and the necessity of getting at the individual member, as the unit of efficiency and power. When every part of the local church organism reflects Christ, then, as the last speaker said, the church will have power with men.

DR. MOREHOUSE'S GREAT SERMON

The Convention sermon was preached in the Coliseum on Sunday morning by



FRONT OF THE COLISEUM AT NOON RECESS. FEW KNEW ABOUT IT

to disabuse their minds of the idea that the churches of Jesus Christ are not in sympathy with them. This was one of the most stirring and effective addresses of the Convention."

THE DENOMINATIONAL OBJECTIVE

This was the Saturday evening subject, with three speakers—Rev. C. F. Ralston of Yonkers, N. Y., on "The Warrant for the Objective," President John A. Earl of Des Moines College on "The Education of Baptist Church Members," and Dr. G. W. Cassidy of Kansas on "The Efficiency of the Local Church." The Des Moines people were well represented at this session, and gave cordial recognition to the Des Moines representative on the program. He made a taking address, and

Dr. Morehouse, in spite of the fact that he was suffering from a recurrence of rheumatic gout. With the timely assistance of Dr. L. A. Crandall, who twice took up the thread of the discourse and rested the veteran missionary leader, Dr. Morehouse delivered a remarkable sermon on "The Making of a Denomination." The Convention did well to put in this place of honor the man who has devoted his life to the interests of the denomination, and who has led not only in the Home Mission work but in all the forward movements of the generation. Never before had the Secretary showed signs of physical wear, and it was to many pathetic to hear this message and realize that perhaps, like Dr. Strong's address last year, it was the last public utterance

of one of our leaders on such an occasion. It was worthy of the man and the hour, and its publication in full was unanimously voted.

The great hall was filled, the congregation numbering more than 3,000. President Hunt introduced the preacher with fitting words from the heart, and the great throng rose and greeted him with the Chautauqua salute, then broke spontaneously into a verse of "Blest be the tie that binds." Dr. Morehouse easily made himself heard, and was not lacking in eloquence and power. There was no uncertain ring to his utterances, which might well be heeded as prophetic. Pessimism has no place in his philosophy or creed, and he has no apology to make for loyalty to truth and conviction. Well for the denomination that it recognizes the worth of such leaders, who can give a reason for believing that its mission has not yet been accomplished.

SUNDAY AFTERNOON AND EVENING

It is impossible to do more than say that the Young People's Session in the afternoon was largely attended, and had an interesting program, a feature of which was the presentation of a historic gavel and block by Mr. Harry S. Myers, as the representative of the Free Baptist young people, with response by Rev. Geo. T. Webb. Addresses were made by Rev. W. S. Abernethy, Rev. W. W. Bustard, and Secretary Chalmers.

The evening session was one of the best of the week. The addresses on "The Social Gospel" by Rev. John W. Hoag of Connecticut, Dean D. J. Evans of Missouri, and Chaplain and Prof. Charles R. Henderson of Chicago University, were genuine messages of power, carrying conviction to the mind and stirring the heart. It is doubtful if Dr. Henderson ever spoke more tenderly and effectively, and as one said, his presence was like a benediction. The power of personality and of devotion to humanity was felt in all three men. It was an inspiring Sunday at the Coliseum.

MONDAY MORNING

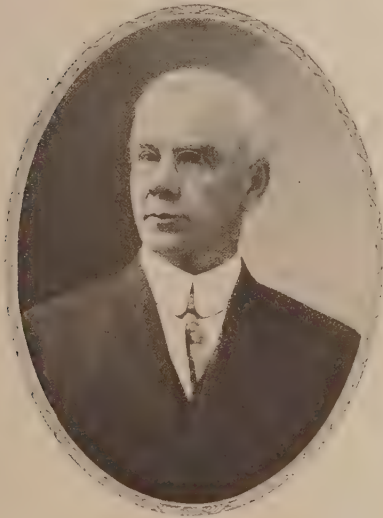
This session had been anticipated with interest because the nominating committee

was to report, and many rumors had been circulated concerning its work. The committee had made long and hard work of it, and the persistent reports of "politics" beneath the surface were anything but pleasant to the great majority of the delegates, who desire above all things to keep the Convention truly democratic and free from wire pulling. That they intend to have things done in the open was manifest from the way in which matters were brought up on the floor and threshed out there. Publicity is far better than concealment, and hence while not all the discussions were altogether pleasant, they were on the whole profitable and significant. Many people do not enjoy thunderstorms, but they clear the air.

When the nominating committee came to report, it was discovered that there were not enough ballots, and while waiting for more the General Apportionment Committee's Three Million Dollar Campaign was taken up for discussion. The outline of this has already been given in MISSIONS. It calls for a new objective, one that shall fire the imagination. Under the direction of the General Apportionment Committee, the Convention committee which is related closely to the missionary societies, it is proposed to organize a field campaign to raise the three millions, which would cover the deficits and the year's budgets and put us in position for advance. A competent person to secure individual gifts is to be employed. As a result of the discussion, it appeared by vote that the Convention believes thoroughly in the apportionment plan, and would like to have a policy outlined by the missionary societies for a ten years' campaign, showing why the total asked for is imperatively needed and how it is to be spent. This was made a part of the report, which was adopted. President Hunt did all he could to impress upon the Convention the great significance of this proposed campaign, and it is a pity that Dr. Stackhouse could not have put on the rousements at this point. He holds for an ideal big enough to appeal to big men—the six and a half millions which is the slogan of the Laymen's Movement.

The ballots having come, the election of Convention officers resulted in the

choice of Mr. Henry Bond of Vermont as President. Secretary Bitting received a unanimous vote, and has no chance to doubt the general appreciation of his great and gratuitous service. The other officers elected, with the complete list of officers, managers and general committees of the cooperating Societies, will be found on page 582 of this number. They were duly elected by the respective Societies, which



HENRY BOND OF VERMONT
THIRD PRESIDENT OF THE CONVENTION

held brief sessions for the purpose. President Hunt introduced his successor, expressing his gratification that the third occupant of the office was a layman, and his hope that when it came time to choose Mr. Bond's successor a plain pastor might be selected. The new President responded briefly, thanking the Convention for the honor conferred upon a layman. He had seen the possibilities of the Convention changing into probabilities more rapidly than could have been expected. He appreciated the privilege of working with such a body to increase the available power of the denomination, and accepted the place most humbly, depending upon the power of Christ for strength, guidance and wisdom. Mr. Bond has a pleasing presence and was most cordially received.

The important City Mission Commission report was presented by Rev. C. H. Sears of New York, and contains facts of great value. The report seconded Dr. White in the suggestion that the time has come when the educational work for the Negroes should be left more largely to the Southern Baptists, so that the Northern Baptists may devote themselves to the tremendous task of Christianizing the alien host above the Mason and Dixon line. The report was spoken to by Rev. C. A. Brooks of Ohio, Dr. R. M. West of New York, and Dean Shailer Mathews of Illinois, and was adopted.

The matter of the Persian Mission, referred to a committee last year, was brought up by the committee, which reported that after unsatisfactory efforts to effect an adjustment, notice had been received that the Shabaz Persian Mission Committee had transferred the Mission to the support and direction of the Southern Illinois Baptist Association, an organization not affiliated with the Northern Baptist Convention. The Convention unanimously voted to adopt the original recommendation declaring it to be unwise and uneconomical to take over this Mission, thus relieving the Northern Baptists of further embarrassment from that source.

THE FOREIGN SOCIETY'S MEETING

Monday afternoon was the first session of the Foreign Mission Society for informational and inspirational purposes, with President Woelfkin in the chair and a good attendance, although the strain of warm weather and of warm and long sessions was telling upon many.

The subject was "Educational Opportunities in Christian Missions," and these were presented with great force by President L. E. Hicks of Rangoon College, Miss Harriet Ellis and Miss Mary Adkins of the Women's Foreign Societies, and Rev. J. T. Proctor of China. Brief messages were also given by Mrs. MacLeish and Mrs. Edmands, presidents of the Eastern and Western Societies.

President Hicks said Rangoon College is the only institution of the kind which is all our own, and he urged its full equipment and endowment before we undertake

any new enterprises. Education in his judgment is the most important feature of our work at present. The Baptists have the missionary control in Burma and therefore ought to promote the work to the extent demanded by the needs.

Mr. Proctor has a grasp of the entire educational problem in the Far East, and will rank among our missionary statesmen. His grouping of facts was most impressive, showing how the new China has been made possible by the evangelistic and educational work of the Christian missionaries. We shall have his striking statement of the situation in China to place before our readers. He is informed also as to the needs in Japan and Burma, and if his plans could be carried out a new day would dawn indeed in the Orient. His address was one of the masterpieces of the week. It was joy to feel the spiritual tide rising.

THE MEN'S BANQUET

The banquet under the auspices of the Laymen's Movement and the Baptist Brotherhood, which should be so closely allied as to be indistinguishable, was one of the most remarkable meetings ever held at a Baptist anniversary. There is a great Methodist Church in Des Moines, with a basement in which 600 men could be seated at dinner, and an auditorium seating more than 1,200. When the 600 tickets were sold there were still several hundred men anxious to get in, and so the speaking was done up stairs, where all could be accommodated. The dining hall presented a rare sight, and the enthusiasm was in evidence from the beginning, when the crowd, closely packed and kept waiting in the hallways, sang hymn after hymn and also some verses not hymns in a strict sense. Comradeship, fellowship, gladness in the consciousness of such a body of Baptist laymen at the Convention, all combined to make this a great meeting.

Dr. J. Whitcomb Brouger presided, and of course had a number of good stories to add to the general enjoyment, as well as some pithy points. Rev. Robert C. Hull of New Jersey, spoke for the Brotherhood in the absence of President Fosdick, impressing its importance in the

church life. Dr. Francis, whose devotional meetings have been one of the best features of the week, followed with a ringing address on social service that brought the men to a great height of feeling; Mr. Bond, the new President, gave a telling message on the Laymen's Movement, and was followed by Mornay Williams, Esq., of New York, a leader not



WHERE THE MEN'S BANQUET WAS HELD

only in our own but in the interdenominational Movement. Then Dr. Stackhouse took the platform and the whole house, for that matter, and swept it with his plea for a really big movement. He made the ten cents per member, with its six and a half million total, seem small beside the Baptist wealth and the claims of the missionary cause. If only the impulse generated by such a meeting could be converted into action, things would be moving at a different pace. Dr. Stackhouse believes it can be done, and the Baptist men certainly believe in him and in his work. It was a pity this meeting could not have been held two days earlier. Let there be more gatherings of this kind hereafter, was the general expression.

TUESDAY MORNING

Again there was expectancy, for the report of the Commission on "Administration, Method and Expense" of the Foreign Mission Society was to be presented, and the newspapers had on the first day announced in glaring headlines that startling waste would be exposed. To disclaim the rumors and reports was the first thing the Commission had to do when Dr. H. G. Beeman of Minnesota rose to read the report.

Prior to this, however, came the report on the Ministers' and Missionaries'

Benefit Fund, by Secretary E. T. Tomlinson. Our readers know how the \$250,000 was raised in two months, and this splendid movement established which means so much for the future of our ministry. Dr. Morehouse's initiative and essential work in carrying the thing through received full recognition, and he was applauded again as he told how graciously Mr. Rockefeller had assumed the \$10,000 donation (made by Dr. Morehouse) that probably saved the day. The report was adopted, with a note of appreciation to the "Man from Pennsylvania," who, Dr. Morehouse said, sent his check for \$50,000 as soon as he was notified that the total had been raised by pledges. About \$142,000 has already been paid in. To meet present calls, \$70,000 had been put into the convention budget for the coming year; none of this to be used for salaries or office expenses.

THE QUESTION OF HOME EXPENSE

Now came the home expense report, which was listened to with intentness. None of the secretaries or officers of the Society concerned had seen it. Publication of it in the religious papers in advance would have saved rumor and aided in thoughtful consideration of it; and the same thing is true of all such reports. Why there should be secrecy is not easy to see, and the Convention later approved Dr. Morehouse's motion that as far as practicable such reports should be given out in advance.

In view of the importance of this subject, MISSIONS intends at a later date to give this report entire, with the reply in full of Secretary Haggard, as a matter of record which can be referred to. To do this in connection with the report of the anniversaries is impossible. A summary of the report is therefore given at this time, with brief record of the discussion, showing the drift of expression and sentiment.

The report records appreciation of courtesy shown and full information given by the Society. It gives details of receipts and home expenses at various times since 1890, tracing the growth of home expenses. The Commission does not offer any specific plan of elimination, but sug-

gest some directions in which economy might be practised. First is literature, concerning which the report says:

"In 1890 literature cost \$1,671.40; in 1911, \$13,583.82. Many people think that there is a lack of economy here. The store room shelves and the waste basket of the supposed readers are the receptacles of too large a portion of this literature. We believe several thousand dollars could be easily saved by practicing economy in respect to this one item. We desire, however, to express our appreciation as a committee of the magazine MISSIONS, and to suggest the un wisdom of tampering with its present excellent form. It is indeed published at a loss and ought to be self-supporting. Let it be put on a paying basis, but let us not eliminate any of its excellent features to make the expense of publishing it less."

The applause which greeted this part of the report left no one in doubt as to the Convention's approval, which will serve to stimulate MISSIONS to greater effectiveness, always at the lowest possible cost short of impairing its value.

The report questioned whether Deputation work, the Forward Movement, the Laymen's Missionary Movement, the Budget campaign, and the Northern Baptist Convention expense fund, which are all important, should be paid out of money contributed for foreign missions. The transporting of the entire body of secretaries to the May meetings was criticised as an unnecessary expense. As to district secretaries, the present tendency to joint occupancy of the territory by the three great societies was commended. The system in the rooms at Boston was admired, but a more economic system was recommended, as was reorganization with a single head, in order to bring the Society and its operations nearer to its constituency. The report concluded with the following resolutions:

"Resolved, That the appropriation for the entire home expenditures of the Foreign Mission Society for the year 1912-1913, which includes all of the expense of the Society outside of those on the foreign field, be restricted to a sum not exceeding \$120,000.

"Second, That a Committee be ap-

pointed by the Convention to consider carefully the entire question of the Society's organization, its management and its co-operation with affiliated Societies."

Then the discussion began. President Hunt directed with rare skill, putting in the apt word when it was needed and by his fine spirit tempering that of the body. There was plain speaking, but with few exceptions the debate was kept on the right level of Christian discussion. The Convention evidently wanted to know the facts, and to do what was just. Mr. Mornay Williams opposed the resolution limiting the expenditure to \$120,000, saying it was like tying a horse to a post and then whipping him because he doesn't go faster. Other boards spend much more than Baptists, as he knew, and had many more secretaries. It must be remembered that the great work of missions could not be carried on properly until the interest of promotion has lifted the dead weight of an indifferent church. The duty was not to pare off but to raise more money till the work is done. The foreign field cannot be evangelized unless the home field is developed. Secretary Wilcox of Iowa thought \$8,000 to \$10,000 could be saved in literature, as the day of the pamphlet has passed, and that of the magazine and paper has come. Rev. A. M. Bailey of Indiana asked if any business man could carry on his business at an overhead charge of 17 per cent. He said many of the young men thought that if those who come here to criticise would spend their time and energy in raising the budget and stimulating their churches there would be no trouble. Andrew MacLeish, of the Finance Committee and one of the big business men of Chicago, said he was on his native heath on this subject of finance and his name was MacGregor. In his judgment no undue expense had been found, and the business view of it was not to cut down the expense but increase the business. That was the paramount duty.

Mr. MacLeish's words had great weight, and at this point it was moved to strike out the first resolution. As this was the most significant thing in the report, the discussion now turned to this amendment.

Rev. M. Jameson of New York said there had been retrenchment on the foreign field but none in home expense. Dr. T. S. Barbour, now honorary secretary, answered that there had been no retrenchment in the field, and not a dollar has been spent at home except with intent that there might be advance abroad. He denied that our mission work is less successful than that of other denominations, even on the low plane of finance. To limit expenditure might jeopardize large interests. Mr. R. S. Holmes, of the committee, said that apparently other denominations were doing effective work at much less expense, varying from 10 to 12 per cent, while our Foreign Mission Society, when the expenses of the Women's Societies were added, reached 19.4 per cent.

Then Dr. Haggard, Home Secretary, took the platform and gave a masterly exposition of the subject, showing thorough grasp and accurate knowledge, and clearing away the fallacies, as he termed them, which have misled many in studying this question. He was willing to assume the chief responsibility for increasing home expense and advocating it as essential and justifiable. He thought it unfortunate that the secretaries had not been permitted to see the report so as to consider carefully its suggestions. The object of home expense should be to arouse the churches. As to comparative expense, he showed that comparisons could not fairly be made with other denominations because their methods of bookkeeping were not the same. The Methodists, for example, have a hundred superintendents of missions not charged to home expense. Three Presbyterian secretaries are paid out of private funds, and so on. It is a fallacy that home expense is wasted. Half of it should be characterized as missionary influence. What we seek is not the missionary dollar but to bring the heathen to Christ. The board will gladly eliminate the district secretaries if the brethren will do the work. The business system criticised as costly is maintained at less cost than that of any business house in Boston of similar size. Does the denomination want \$120,000 worth of promotion work done or does it want the

kingdom to come? Let us be business-like and economical, but let us advance. Dr. Haggard never appeared to better advantage. His arguments and appeal carried conviction, and the continued applause showed how strong a case had been made out. The *Standard* says "it was the fullest, most authoritative and most convincing presentation of this subject ever given in our denominational gatherings, in this generation at least."

Dr. Beeman, who read the report, supported it, saying at the same time that if the Convention voted to make the expense \$200,000 instead of \$120,000 he would go home to raise the apportionment. The time has come to adopt a business policy that would commend itself to the denomination. Rev. L. L. Henson of New York said the board should be as economical as possible, yet must strive for efficiency. To save pennies at the expense of losing dollars was not wise. Rev. F. E. R. Miller of Illinois favored the resolution limiting the expenditure. Secretary Haggard asked the privilege of commending the commission for the spirit in which it had done a disagreeable duty. Its work was unselfish and untiring, its sincerity unquestioned, and for the board he pledged the most rigid economy. It appeared that the budget had already been cut down to \$130,000, showing this disposition. Dr. Morehouse had a trenchant word about literature. Business men expected that only one circular in ten would hit, but it was the tenth man they were after. If church closets are full of literature, as charged, whose fault is it? Let some pastors answer. The demand for literature, he said, was greater than ever. He spoke too of the new order of district secretary demanded for the joint work.

When the previous question was moved, after this long but instructive discussion, President Hunt said it was well first to seek the divine guidance, and he called on Rev. M. P. Hunt of Colorado to lead in prayer. Then the vote was taken, and by an overwhelming majority the first resolution was stricken from the report, which was further considered. Rev. J. W. Bailey of Iowa said he was glad the Society had given so good an account of itself, and he would like to ask if the pas-

tors could give as good an account of themselves? This was greeted with applause which showed that the pastors were willing to take their share of the medicine, if it was to be general medicine day. Members of the board expressed hearty approval of the second recommendation, which includes consideration of the management of all the societies, and it was adopted. The commission was thanked, its work approved, and it was discharged. Many have felt that the Foreign Society should not bear the whole brunt of investigation, when all are equally concerned.

By rising vote the Convention unanimously endorsed the placing of Dr. Stackhouse in the field and voted that he continue to serve in the position he has so efficiently filled. There was to be no mistake as to the feeling on that point.

Further, as an echo of the Men's Meeting, the Convention adopted unanimously a motion by Dr. Brouger not only to do all in its power to raise the deficits and to secure the \$3,000,000 called for by the Apportionment Committee, but to attempt to reach the \$6,500,000, the ten cents per member objective of the Laymen's Movement. It was further voted to make the matter a subject of special prayer, and to give place on next year's program for Christian stewardship and the Baptist Laymen's Movement.

Thus closed an eventful discussion. The light of investigation had been turned on, and diligent search had failed to disclose anything to justify the vague rumors and suspicions of years. It is high time, as one said, to stop "knocking" and begin "boosting." The expense of promotion can be lessened when the churches will give without it. All hail that day!

Another discussion was precipitated when the nominating committee presented the list of officers and managers for the Foreign Society, and it was found that two of the leading members of the Board, in point of service and familiarity with the intricate details of the Society's work, had been dropped. This led the chairman of the Board, Mr. George E. Briggs, a business man who years ago gave up a part of his business in order to devote time to the Society, to resign on the

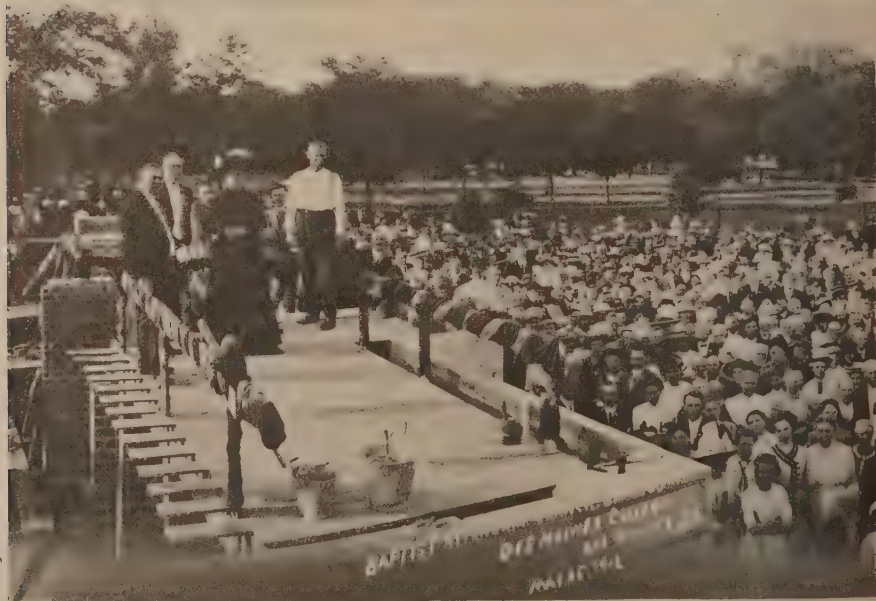
ground that he could not bear the added burdens that such a change would entail; besides, if this action was taken as a means of charging the Board with mismanagement he was the one to bear the blame. After some discussion and various offers of withdrawal by members of the Board, including Dr. Woelfkin and Rev. H. S. Johnson, the Convention voted to substitute the names of the two brethren in place of two named on the ballot, and the unpleasant incident was closed. If such things are to occur in future, the Convention should insist on having all the facts. The hour was 1.30, and the delegates had been in session for four hours!

THE KING'S BUSINESS

The afternoon session was necessarily late in beginning, but it was a delightful change in atmosphere, as the large audience was brought face to face with the problems of the foreign field, presented by missionaries just arrived in this country for rest. They spoke of "Strategic Points in Mission Fields," and the effect

was cumulative. Rev. S. A. D. Boggs, twenty years in Assam, told of the changed attitude toward Christianity, and how caste has been broken. Rev. A. E. Bigelow of the Philippines believes the educational advance most necessary there. Rev. W. F. Armstrong of Burma was followed by three women missionaries of Burma, all emphasizing the needs of that great field.

China was represented by Miss Helen Rawlings, Dr. Emilie Bretthauer, Rev. R. T. Capen, Rev. A. F. and Mrs. Groesbeck. Mr. Capen said China is the strategic center of all mission lands, since from no port do so many emigrants go as from Swatow. All the Chinese missionaries agree as to the need of immediate reinforcements there. But the Burman missionaries say Burma is the central mission field, and not a country but needs more helpers. Dr. F. P. Lynch made a plea for Africa and the Congo hospital work. And Rev. S. D. Bawden of South India, showed the need there of specialists. Rev. H. R. Murphy, of Bengal,



THE BEST PICTURE TAKEN IS THIS OF THE DELEGATES ATTENDING THE LAYING

medical missionary of the Free Baptist mission, told of the 1,500 church members gathered on that field, while often the missionary has to use a megaphone to make the eager crowds hear. Secretary Franklin paid eloquent tribute to the work of Dr. Barbour, his predecessor. It was the best kind of a field session.

A GREAT EVENING

In many respects the high mark of the week was reached at the evening session, when the audience filled the great hall, the large chorus sang, President Woelfkin delivered his inspiring address, and then Secretary Haggard introduced a score of outgoing missionaries, mostly young men and women who told in few but fitting words of the reasons why they had dedicated their lives to the foreign work. This is always a touching sight, and on the present occasion the group was unusually interesting. Nearly every speaker had a saving sense of humor. One young woman brought down the house when she said naively, "One main reason why I am go-

ing you have just heard." We had indeed heard the fine looking young man who stood beside her, and the reason seemed sufficient.

Dr. Woelfkin spoke on "The Genius of our Denomination as Applied to our Foreign Mission Work," and expressed this genius as a conviction and an attitude. It was voted to put the address in printed form, and the question was heard on all sides, "Why did not the committee renominate Dr. Woelfkin?" No answer has been heard to that pertinent query. Certainly, as has been suggested, another annual address like this year's would have been worth while. It brought the meeting up to the desired spiritual level, and made the large things large to the vision.

The interest grew intense as one after another the recruits were called upon and responded, the married couples and the engaged couples standing together. The roll call was as follows:

Rev. Ernest N. Armstrong, of Oregon, goes to Burma; Rev. Ward E. Bailey, of



OF THE CORNER STONE OF DES MOINES COLLEGE'S NEW DORMITORY

Illinois, goes to Central China, accompanied by Mrs. Bailey, whose home is in Epworth, Iowa; Rev. Edward H. Clayton, of New Jersey, goes to Central China. Rev. John A. Foote, of Kansas, goes to Japan. Rev. E. C. Freemark and wife, of Ohio, go to Assam. Rev. Linn W. Hattersley, of Ohio, and Mrs. Hattersley, of New York, go to Burma. Rev. John A. Howard, of Illinois, and Mrs. Howard, are appointed to Bengal. Rev. Augustus I. Nasmith, of New York, will go to East China. Rev. Francis H. Rose, of Connecticut, and his fiancée, Miss Gertrude H. Coombs, of New Hampshire, go to the Philippine Islands. Rev. William Smith, of Nebraska, and Mrs. Smith, go to Assam. Rev. Walter R. Taylor, of Ohio, and Miss Harriett E. Duguid, of Ohio, his fiancée, go to Japan. Miss Edith E. Crisenberry, of Nebraska, under appointment by the Woman's Foreign Society, goes to Nowgong, Assam. Rev. Theodore V. Witter, of Massachusetts, has Madras, South India, as his field, and his father, Dr. W. E. Witter, of Massachusetts, goes to the English-speaking church of Rangoon, Burma.

The evening closed with an impressive series of moving pictures in which Mr. Vinton brought close the scenes of missionary life in the Far East. Although late when the session closed, it was felt that a great uplifting of soul had come. As Mornay Williams puts it, the evangelization of the foreign field is necessary for the salvation of the home churches. The breath of self-sacrifice comes as the life of the Spirit. The meeting had carried the people to the heights, to the mount of vision.

WEDNESDAY, THE LAST DAY

An immense amount of business had been crowded over into the Wednesday morning session, which began at 9. But it was most of it pushed along rapidly. At the start the Denver delegation good naturedly tried to take the decision as to place of the next Convention out of the hands of the committee, which had decided on Detroit, and a clever presentation of Denver's claims was made by the breezy Coloradans, who would have won if two good stories could do it; but the delegates stood by the committee and Detroit was voted for, the Denver delegates moving to make it unanimous.

The committee on resolutions reported

a long list, strong on temperance, on reforms in divorce laws and clerical carefulness as to the marriage ceremony, on sex instruction, and arbitration of all disputes. The President was urged to restore and enforce Commissioner Valentine's order, No. 601, forbidding sectarian instruction and the use of sectarian garb and insignia in government schools for the Indians. There was a special resolution on MISSIONS and our denominational papers. It was recommended that the churches provide in their budgets for the expenses of their representatives to state and national organizations, thus dignifying the importance of representation. Thanks were given to the Greater Des Moines Committee and all who had aided in the success and enjoyment of the meetings.

The Foreign Society held a session long enough to change the by-laws to allow the election of a general secretary, as recommended by the General Committee.

The reports of the Baptist Brotherhood and the Social Service Commission were submitted and adopted, with recommendations looking to arrangements with the Publication Society for the promotion of both organizations.

The report of the committee on cooperating societies was presented by Rev. G. W. Cassidy of Kansas, and adopted, together with its recommendations and endorsements. We shall refer to this in another issue. For the Convention a budget of \$6,775 for administration and \$77,500 for the Convention's work was voted, this including the \$7,500 for the Education Board, which is to restrict its investigations to the home field, leaving the foreign educational work to the Foreign Society.

The Russian work was referred to the Foreign Society, and the work of Mr. Fetler and the plans for the new college were also placed in its care, so far as the Northern Baptists are concerned.

The apportionment committee was authorized to secure a secretary at a salary satisfactory to the executive committee, to conduct the three million dollar campaign. At half past twelve the business sessions of the Convention were concluded.

There was a meeting of the Baptist Historical Society in the afternoon with

an address by Dr. C. H. Pendleton of Ohio. In the evening the large audience heard three closing addresses on the theme, "The Mission of the Baptists." Dr. H. J. White of Hartford spoke of their mission to spiritualize democracy. Dr. F. E. Taylor of Indianapolis said they were to champion spiritual liberty still. Then Dr. Stackhouse gave the spiritual message, urging the need after such a convention of going out to live our best for the kingdom of God. President Hunt spoke of the kindly and helpful spirit of the Convention, and of the thoughtful care given by those who had its conduct in charge, and called on Rev. J. W. Graves, of the local committee, to offer the closing prayer, after which adjournment sine die was declared.



Convention Sidelights

"Gentlemen, it takes saving grace today to get through without grieving the Spirit," said an old colored waiter at the Grant Club, which was crowded to its capacity. Wouldn't it be difficult to pack more quaint philosophy in a sentence than that? Asked to what church he belonged, he replied, "The church of the firstborn saints." There was not time to learn just what group that designates, but there was no doubt of the waiter's sincerity.

Most things connected with the Convention will be forgotten quicker than Dr. Brougher's story of the jury that could not agree and came back the second time for instructions. The judge said the case was plain and the jury ought to agree and he sent them out saying that he should keep them all night if necessary. He added that he would have dinner sent to them, however. Whereupon the foreman said, as they were leaving, "Judge, send us eleven dinners and one bale of hay!" That carried the Convention.

The complete enrolment showed a total of 1465 delegates and 866 visitors, a grand total of 2,331. Of this number 729 were ministers and 736 laymen, including women. Iowa had the largest attendance,

having 417 delegates and 784 of the visitors. Illinois had 208, Nebraska 119, Minnesota 91, South Dakota 41, Kansas 80, Massachusetts 45, Missouri 66, New York 49, Ohio 46, Wisconsin 41, Pennsylvania 30, New Jersey 19, Texas 9. This indicates how largely geography enters into the make-up of the Convention representation, and the need of a more equable division in some way. It is to be said, however, that there was no apparent line of division in the Convention, and no question was discussed or settled with any evidence of sectional bias. Anyone who imagines that the denomination can be swept off its feet is likely to be disappointed.

Secretary Bitting ought to feel gratified at the way his work for the denomination is appreciated. He had little to say in the Convention, but the delegates knew he was there, and when he did speak it counted. Presidents come and go, but the Convention knows what to do when it comes to the corresponding secretary, and sets an example for pastoral permanency.

In its first two presidents the Convention has had model presiding officers. It was thought that Dr. Judson could have no equal; now it is questioned whether Dr. Hunt can have a second. Certainly a high level has been established for Mr. Bond to maintain. The Convention passed a special vote of praise to President Hunt, as it had good reason to. A presiding officer can easily sweeten or snarl things. Some of President Hunt's asides were delightful.

When a crowd at the rear was disturbing the proceedings, President Hunt said, "Brethren, you are under no obligations to stay, but you are under obligations not to stay *there!*" When things grew tense he always had a soothing sentence to inject, or called on some delegate to pray.

Rev. Herbert S. Johnson told a good one on himself. His little boy was asked, "What does your father do?" and replied, "My papa does the Warren Avenue Baptist Church." The Convention appreciated the point, as perhaps the church does, for he does it well.

The suggestion that a "Question Hour" be included in the next Convention program, with the Board Secretaries on hand to answer all sorts of questions about the work of the Societies and the freest and frankest inquiry germane to our work, is one that should commend itself to the program committee, as it surely will to the people at large.

It is seldom that two eminent doctors of divinity get better advice than that given to them as they were leaving a lunch table. The waiter said earnestly, "God bless you, gentlemen; read the Bible, pray much, and do all the good you can!" The Convention evidently made some impression upon Des Moines.

The daily *Bulletin* of the Convention was one of the helpful features, and those who understand such things know that it cost Prof. Samuel Zane Batten many hours of faithful work each day; and this was in addition to the large amount of work he had to do on the Des Moines Committee. No formal vote of thanks could adequately recognize such generous and efficient service.

The difficulty of hearing in the large

auditorium was as hard on the speakers as on the delegates and visitors. How to secure a place large enough to accommodate the great numbers and at the same time seem homelike and be actually fair to hear in is the constant problem. Detroit will try to solve it next year. Des Moines did its best, and the Coliseum is big enough, but both for social and exhibit and acoustic purposes it left much to be desired.

"The doors are wide open: the only question is whether or not we are going to enter those doors." This statement was made by Dr. Parker in support of the new plan for putting the Baptist educational work in America on a firmer footing. The words are exceedingly familiar also to students of the present situation all over the Orient. The fact is that in all departments of our work for God we must now make large plans or go out of business.

"Out of 300 officials in the province of Kwantung 260 are Christians. This is not because we have taught them to be revolutionists, but because the religion of Jesus Christ is a bond-breaking influence." That is the testimony of Mr. Groesbeck of Chaoyang in Kwantung, South China.



NEW EDIFICE OF THE CALVARY BAPTIST CHURCH OF DES MOINES



The Des Moines Convention



LOOKING back upon it, what are the outstanding features of the Convention at Des Moines?

For one thing, the Northern Baptist Convention was more completely identified with the missionary societies and the missionary work of the denomination. Its committee had been appointed to investigate home expenses of the Foreign Society, at the request of that Society, which desired to have vague rumors and criticisms settled. This committee reported, and the Convention found that rumors of extravagance and waste were not supported by its investigators, who did their work faithfully. They suggested that several thousand dollars might be saved in the literature department, but without specifications, and this is of necessity a mooted question. As Secretary Haggard stated, for every criticism of too much literature there is a demand for more to offset it, and the Society does the best it can to steer a course between over-supply and under-supply. But without entering into argument, the point is that the investigation vindicated the management of the Society against a class of insinuations and rumors that are most injurious to the whole cause of missions. Confidence is absolutely indispensable to the success of the missionary work, and the report of the committee should establish this full confidence. The Convention was

not even willing to limit expenditure as recommended by the committee, thereby emphasizing its faith in the management, and its conviction that promotion must be gauged in accordance with the need of it. As Mr. MacLeish said, the supreme duty is to increase the business.

Secondly, the Convention adopted a new policy of self-finance, doing away with the one per cent addition to the society budgets, and establishing a separate column in the budget for Convention expenses and enterprises which it ought to prosecute. In this budget was placed \$70,000 for the Ministers' and Missionaries' Benefit Fund, which is thus put on a proper basis before the churches; also the \$7,500 for the Education Board. This marks a positive advance.

For another thing, the Convention took a most significant step along educational lines. The revival of the Education Society and its practical union with the Education Board of the Convention makes possible a denominational educational policy and progress worthy of us. The importance of education to a denomination of our democratic principles and practices was not over-emphasized because it hardly could be. But our educational history reveals the need of the new order. With a man of the right calibre at the head of the Education Board, we may expect great things for our institutions and for Baptist students in state universities as well.

In connection with the points already mentioned, it was significant that the Convention placed the matter of the

Russian College and work in charge of the Foreign Society, and also limited the Education Board to investigation and work in this country, leaving the educational interests of the foreign field to the Foreign Society. This does not mean that the Education Board will take no interest in education abroad, but that it has a great task at home for the present, and that it was deemed wiser to impose the duty of providing a foreign educational policy upon the Society that has to do with the fields involved.

Another feature was the establishment of principles of comity in mission work between the Baptists of the North and South. This action involved generous yielding on the part of the Home Mission Society, which has for a generation been putting money and thought and oversight into the development of Baptist interests in New Mexico, but its justification is to be found in fraternal relations thus made possible, with the long look in view.

A further feature that made the Convention significant was the adoption of the three million dollar campaign proposed by the General Apportionment Committee, as setting a goal toward which we may hasten, thus relieving the deficit situation without making a special plea for debt raising, and moving us forward toward the mark which Secretary Stackhouse keeps before our laymen. While this feature was not given the mighty impetus that it deserves, it has the Convention solidly behind it. We are not to have Society efforts, independent and conflicting, but a general denominational movement that is designed to wipe out the deficit and make advance possible. The apportionment plan is not interfered with, but is a part of this campaign. The purpose is to stimulate our churches to exceed the apportionment sufficiently to reach this new and practical goal.

Taking it altogether, therefore, there

is reason to be glad in the outcome at Des Moines. The Convention said, let us have prudence and wise economy but not cheese-paring; let us put our denomination on a new educational plane at once dignified and worthy; let us have absolute confidence in the men whom we place at the head of our organizations; let us fix a goal that will appeal to all as worth trying for; and then unitedly, enthusiastically, confidently, impelled by the divine demands at home and abroad, let us press forward!



The Time for Advance

We wish to give here in order to emphasize them, the closing words of Secretary Stackhouse's report of the Baptist Laymen's Movement, made at Des Moines:

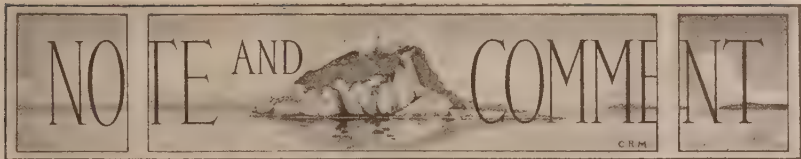
"We are convinced that the time has come for a mighty advance movement along all lines of our missionary work. Other denominations are leading us in the enlargement of missionary territory and missionary giving. Our Baptist brethren elsewhere are forging to the front in missionary endeavor. We believe our American Baptist people possess the material ability and the financial strength, which when thoroughly united and properly organized, and backed up by those convictions of truth and that consecration of life so indispensable to ultimate triumph, will yet make our great denomination second to no other on this continent or any other, in its practical allegiance to Jesus Christ and His Great Commission."

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THREE MILLION DOLLARS FOR MISSIONS
THIS YEAR

TWO MILLIONS FROM THE CHURCHES
ONE MILLION IN PERSONAL GIFTS

WE CAN DO IT IF WE WILL
CHANGE THE "IF" TO "AND"



MISSIONS is largely given up to the Convention and Society anniversaries this month, and to field news. This is matter of value, and thousands will be able to get the gist of the meetings at Des Moines. The Woman's Foreign Missionary Society of the West appears for the first time as a member of the magazine family and is heartily welcomed. For the fine reception given it at the Convention MISSIONS is grateful. What it is after now is greater excellence and MORE SUBSCRIBERS. The latter will help to secure the former.

¶ The *Handbook* of the Foreign Society makes a booklet of 120 pages, with a new set of maps covering all the mission fields. The contents are varied, and cover the information that should be in the hands of every pastor and missionary committee, and of Baptist families as well. The illustrations will catch the eye of the children and the time to begin missionary interest is early in life. The price of the *Handbook* is 20 cents. In print and make-up it continues the model plan and appearance of last year. Send for it to the Literature Department of the Society, Ford Building, Boston.

¶ The Home Mission Society has issued "The Story of the Year," a sixteen page pamphlet giving the significant facts in briefest compass. This summary of the principal facts and figures of the annual report will be of value for reference and quotation and is intended for the widest use. Send for a copy to the Literature Department, 23 E. 26th Street, New York City.

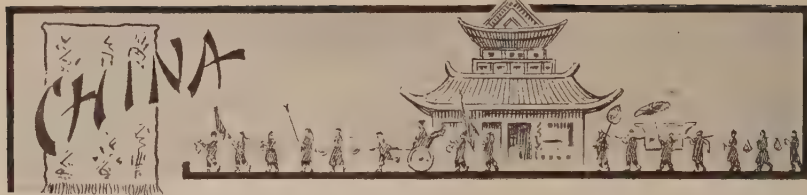
¶ The Carnegie Foundation for the Advancement of Teaching has an endowment fund of \$12,123,000, which yielded last year a retiring allowance of \$526,000. Meanwhile the ministers, whose profession is more poorly paid and whose work is

certainly as much in the public interest, have no General Fund. How long before some philanthropist will establish a Fifty Million Dollar Fund for ministers, so that a retiring pension may be provided for every worthy case?

¶ MISSIONS purposes giving from month to month the best missionary hymns, words and music, so that subscribers will be able to make a collection of great value. It is our plan also to publish four-page hymn leaflets, so that at nominal cost the new hymns that are worthy may be placed within the reach of our churches and young people's societies, for use in missionary meetings. The equipment of our printing house, the Arakelyan Press, with musical type fonts, makes this possible. The right kind of hymns have much to do with interesting meetings.

¶ More particularly among our Western subscribers the magazine does not arrive promptly each month. The following quotation from a recent order of the Postmaster General will go a long way toward explaining irregularities and delays in delivery: "Certain publications heretofore carried in railway post offices will be transported by freight, which will involve an advance in mailing by the publishers, a longer time in transit, and more or less irregularity in the time of arrival at the office of destination."

¶ In Northern California during the last year 56 missionaries labored, serving 153 churches and 19 out-stations. A part of the fruitage of their work is seen in 847 baptisms; and these mission churches raised for local expenses \$33,837.68, and \$4,111.46 for missions. Six missions became self-supporting, and many others were enabled to ask for less financial assistance from the Convention and the Home Mission Society than during the previous year.



Yu Gin Min's Letter

With Comment by Missionary Davies, who Received it

CLEVELAND, May 14, 1912.

DEAR FRIENDS OF THE KIATINGFU STATION:

The report letters from Kiatingfu these days are all in Chinese hieroglyphics, as all the missionaries have left. Perhaps you would be interested in a translation of a letter I received today from Yu Gin Min. Mr. Yu has been a teacher in our boys' school for some years, and when we came away he accompanied us down river as far as Chungking. (This last sentence reminds me of a young woman who was asked if she had any musical ability. "A little," she replied. "Once there was a flood in our town. My father was carried down river on the kitchen table and I accompanied him on the organ.") Our case was not so bad as that. Mr. Yu's letter with some condensation runs as follows:

DEAR MR. DAVIES:

After you left for America I remained in Chungking and was constant in prayer and faith, listening for news from all quarters, and reviewing my studies at home. On the second day of the tenth moon Chungking declared independence and since then not one gun has been fired. After two weeks I took a position in the Foreign Relations Department of the new government. There, by God's grace, I met no reverses. Straight to the end of the year everything was peaceful, except that everywhere bandits were seizing property. On the sixth of the eleventh moon Mr. Taylor and Mr. Dye came through from

Chengtu and we talked over our experiences.

They told me how Mr. Openshaw at Yachowfu had won fame by saving many lives and healing eight-tenths of the sick. Mr. Taylor repeatedly urged me to continue in the service of the church. So feeling led of the Holy Spirit, I promised to go to Yachowfu to teach in the boys' school; and I resigned from the government service. On February 26 I left Chungking. Many had warned me not to travel, but the Lord was in my heart, and on March 7, we reached Kiatingfu. All the way we had peace and met no dangers. The Lord's light shone upon our path. I am truly grateful for your prayers.

When I met all the Kiatingfu friends, words cannot express the warmth of our feeling. It was like the joy of resurrection. Kiatingfu had been in distress twice. In all, it was besieged five days and four nights. Only two or three hundred people had been killed. The church and boys' school are about as usual, and everything is being carried on according to your ideas. After three days I set out for Yachowfu and was on the road four days. All the brethren I met on the way talked of the panics they had been through. Yachowfu had been worse than Kiatingfu. The east and south gates were burned like a wilderness. The city had been besieged forty days. Over a thousand had been killed and many hundred wounded. I could not in three or five days write an account of all that had happened.

I met Mr. Openshaw and he asked me to teach all the Western subjects except English and music; i. e., arithmetic, geography, science, Bible and drill. Thank the Lord I have good health. My salary is to be the same as last year, \$168.00 Mexican (about \$84 gold). I have not

Li Dzi Hong has not yet come up to school, because his father's illness is heavy and he will not be a guest in this world much longer. The Yachowfu church, with Mr. Openshaw has sent down 10,000 cash for the funeral expenses. After the burial the boy will come up to school.

I have one thing more to say. When you return to China I certainly want to go down to Shanghai to meet you and Mrs. Davies; firstly, to lengthen my vision; secondly, to study the down-river churches and schools. Now, no matter what the task, I am eager to work. My idea is to develop men of ability for the nation so that China shall become an excellent Republic. May God speedily save our nation! We are now changing many customs; for the women, releasing the feet; the forbidding of opium; and the lessening of idolatry. Our Christian church is going to expel all sorts of old superstitions. I beseech you with all my might to urge many of the pastors of your honorable country to come to China and preach the Doctrine. And I urge you to come back soon, because the words of the Lord Jesus are fulfilled:—the harvest is already ripe; send forth many laborers. My greetings to the Baptist men and women of your honorable country.

Your little brother in the church,

YU GIN MIN.

First year of the Chinese Republic,

Third Month, 26th Day.



YU GIN MIN AND HIS WIFE

yet asked Mr. Openshaw to increase it. Could you not manifest a loving heart and help me a bit in this matter? This year the cost of living is very high.

What would you think if you received such a letter as this from a good friend? Will you not join me in prayer that the Lord will speedily send forth many laborers into the peculiarly ripe fields of West China?

Faithfully yours,

JOHN PATON DAVIES.





Glimpses of the Foreign Fields

Caught from the Field Reports Prepared for the Annual Report
of the Foreign Mission Society

Missions in Burma

FOUR great events of 1911 were the government census, which shows the population to be more than twelve millions, over ten millions of them Buddhists; the crowning of the king-emperor at Delhi; a quite widespread partial failure of the rice crop; and the meeting of the mission conference at Henzada, with sessions of more than usual power and importance. Christianity has made a gain of 43 per cent in the past decade. George V.'s princely gift of \$5,000,000 for education and his mingling with the people stimulated loyalty and evoked affection. The failure of crops causes decrease in some parts of mission gifts for support of schools and worship.

Elaborate plans are making for an adequate celebration of the Judson Centennial. A definite aim is 100,000 membership and a special thank offering of Rs. 100,000 (\$33,000, a rupee being about 33 cents) between now and the anniversary.

THE SCHOOLS AND PRESS

The sixty-seventh year of the Karen Theological Seminary was one of prosperity. Of the 142 students registered 37 were in the entering class. The Karen churches contributed Rs. 3,598 for seminary support. There were 28 graduates,

two of whom go as foreign missionaries to work among the Lahu in Kengtung. Note that—Karens going as foreign missionaries!

The enrolment in the Burman Theological Seminary is 34, and ten students were graduated at the last commencement—six Burmese, one Shan, one Pwo Karen, one Kachin.

At Rangoon Baptist College Rev. E. W. Kelly, Ph. D., continues as principal with growing favor. The addition of the new high school building gives the Society an unrivaled educational equipment in Burma, which suitable dormitories will complete. Mr. Safford says: "Officials in Burma who employ students say that the boys from the Baptist College in their command of English always excel those from other schools."

The Mission Press issued 71 publications, 30 belonging to general religious literature. New machinery is needed.

WORK FOR BURMANS

The subdivision of the Rangoon field has been sanctioned, and Rev. H. P. Cochrane has removed to the new station at Pyapon. Twenty-one baptisms reported. Rev. M. L. and Mrs. Streeter were designated to Tavoy, and have devoted themselves to language study, helping wherever possible. At Bassein Mr. Soper has had three

evangelists employed, ministering to small groups of Christians and preaching in new villages. In the Henzada field a large native staff has been at work, and 31 converts were baptized. Some strong additions have been made to the membership in Toungoo. Dr. W. F. Thomas of Thonze reports that this one self-supporting church not only provides for its own pastor but also for a Bible woman in Thonze and a preacher in the adjoining town of Okkan. What an example that is.

Mr. Parish has found a motor boat of great service, enabling him to tour during the rains. From the field as a whole the reports are of progress, only limited by the physical inability of the few missionaries to meet the demands for extension work.

WORK FOR KARENS

Partial failure of crops, high prices, difficulty in financing churches and schools are the outstanding features. The Christians have been urged to undertake new occupations, as one way out of distress. Dr. Cronkhite has been jungle touring to non-Christian villages in the Bassein field, and found the people generally favorable. He has enlisted volunteer workers pledging unpaid service for from five to sixty days each, and hopes thus to overcome infrequent visitations and inadequate staff. This is a laymen's movement in Burma. Dr. Nichols has found that a brass band and choir are attractions among the Sgaw Karens of Bassein. His touring party numbered fifty at times, yet free entertainment was provided. The Karens love music. Mr. Phelps reports 230 baptisms on the Henzada field. A ten days' tour by Mr. Crumb of Toungoo resulted in 46 converts. Dr. Johnson at Loikaw reports year of steady progress. This was Dr. Bunker's field. Life in the churches has encouraging manifestations. The Rangoon Association voted to give three rupees a member for the Judson Centennial and also to work on the "Win One" movement.

SHANS AND CHINS

The Shan mission has only three men to care for five stations. Dr. Henderson divides himself between two of these, and

has utilized native helpers among the Taungthus. At Bhamo in the Shan-Burman work Mr. Spring finds the motor boat of great service as well as a great curiosity to the people. Rev. W. W. Cochrane of Hsipaw describes the year as fruitful and satisfactory, with healthy growth and good spiritual condition. Evangelistic work at Kengtung continues. It is especially interesting to learn that the Christians in Lower Burma feel very strongly for the work across the border in China. They have the true missionary spirit. The liberality of the Taunggyi church in helping jungle Christians is most enheartening. Dr. Henderson says one of the brightest events of the year was the interest shown by two Christians in starting work in Kalaw. These two joined together and promised support of a teacher; one of the two was a Lutheran. At Mongnai, during the celebrations of the coronation Christians were the only ones invited into the prince's palace, where they were entertained. At the Christmas entertainment given by the Christians the rulers of the town, the prince and his wives all attended. This is significant.

Dr. and Mrs. Woodin at the end of their first year can speak the ordinary language and understand it. In Tun Zan, the home of the most powerful and treacherous Chin chief, there is a movement among the men and women, who are asking baptism, where formerly only schoolboys became Christians. The Chin work is promising.

CHINESE AND ENGLISH IN RANGOON

Missionary Speicher of South China has visited Burma and investigated the Chinese population in Rangoon, finding about 25,000 there, and 125,000 in Burma. Most of them are well to do. He recommends the appointment of a missionary to spend a part of each year in Burma directing Chinese evangelists there, giving the rest of his time to the Chinese in Siam and the Straits Settlements. Six Chinese have been baptized at Rangoon.



WE SHALL BEGIN A SERIES OF
ARTICLES ON BURMA AND A CEN-
TURY OF MISSIONS IN SEPTEMBER.



MR. HARDING'S CAMP COOLIES AT TURA, READY FOR A TOUR

Missions in Assam

Owing to the change of capital from Calcutta to Delhi and the reunion of the hitherto divided province of Bengal, Assam will revert to its former status and again be administered as a district. There have been stirring times in the Abor country and at Sadiya owing to the influx of a large number of foreigners who in one way and another were connected with the punitive expeditionary forces sent against the tribesmen on account of the murder of a political officer, as noted in last year's report. Quiet has been restored, the country opened and made more accessible by the construction of new roads, and outwardly good feeling and loyalty toward the government now prevail among the tribes. A somewhat serious condition of affairs seems to be developing in the region of Impur, where native Christians are being subjected by minor government officials to great hardships and persecutions, especially in connection with attendance upon markets and violation of their rights regarding Sunday as a day of rest.

An increasing number of European and American travelers are visiting Assam. Among the Garos extensive touring has been prevented by the small staff. Dr. Phillips edits the Garo monthly paper, and has prepared a Garo grammar.

Rev. P. E. Moore says 44 converts have been baptized at Kampur. They are from six different villages and mostly adults. A

memorial chapel is being erected, the natives assisting with labor. After the day's work special meetings were held about the campfires. Mrs. Moore has held women's meetings.

Mr. Pettigrew has seen the Gospel of Mark in Tangkhul through the press and placed on the market. The manuscript for First and Second Corinthians is completed and in the hands of the printer. This concludes the translation of the first eight portions of the New Testament, which are finally to be bound together as one volume.

At Impur Dr. Bailey gave about 3,000 treatments in the dispensary. He needs an adequate operating room and also a trained nurse. At Kohima Dr. Rivenburg did more medical work than in former years but only a small part of what could be done if he were free from other duties. Dr. Kirby of Sadiya reports a special donation of Rs. 200 from the valley commissioner, who visited the dispensary. Hundreds of Naga coolies were brought up for treatment. The lieutenant-governor came to Sadiya and promised Rs. 300 for 1912 and a like sum for 1913. In all 6,920 patients were treated.

Dr. Kirby rejoices that what little fighting has been done in the Abor hills is all over. The people now profess friendliness to the government and the country has been opened up in such a way that progress seems bound to follow. The church at Sadiya now has 60 members, 15 having been added by baptism.

Missions in Bengal

What was formerly known as the American Free Baptist Mission of South Bengal now for the first time appears as a mission of the American Baptist Foreign Mission Society. A new province is to be formed including the southern part of the mission. Short crops are reported in parts of Balasore and Midnapore, affecting three outstations especially. The 140 Christians in Ujurda were reduced to hardship. The staff is in process of reinforcement. Evangelistic work has been crippled for want of workers. The native church at Kharagpur numbers 94; 11 baptisms last year. There are three classes in Sunday school, each using a different language. The church at Contai has 300 children in Sunday school.

The high school at Balasore is prosperous, with 220 students. A dormitory for Hindu boys from the country is needed. A thousand dollars would provide quarters for 50 boys. In the middle English school at Midnapore 114 boys were en-

rolled—37 Hindu, 43 Mohammedan, 27 Christian, 7 aborigines. In the 13 schools under Mrs. Ager's care at Midnapore there are 365 Hindu boys and girls. The school work is very prosperous. Sixty boys are in the Balasore Industrial School.

The medical work shows 4,505 patients at Bhimpore; 4,650 treatments at Contai, where Khired Singha, a medical assistant, has been in charge in the absence of the resident missionary. An accident has made it necessary for Dr. Mary Bachelor to return to America on furlough.

Missions in South India

Growth has characterized almost every department of work. Baptisms totaled 2,336, a gain of 711 over the previous year. Sixty of these were caste converts. Growth is evident in self-support and in home and foreign mission sentiment. The work in Natal, South Africa, carried on by the Telugu Baptist Missionary Society continues to be a great stimulus to the life of the churches in South India. Each year now witnesses an appreciable ingathering



ASSAM MISSION CONFERENCE AT GAUHATI, AT WHICH DRS. BARBOUR AND ANTHONY WERE PRESENT

from among caste people and the time seems not far distant when large numbers will be pressing into our churches.

The Conference of the Mission was held at Narsaravupet and was a delightful season of fellowship, as well as a time of important deliberations regarding interests connected with the more than 60,000 Baptist believers and the vast populations among whom the missionaries and their native brethren are at work.

THE SCHOOLS

President Heinrichs of Ramapatnam Theological Seminary reports: "At commencement in April, 1911, 26 students left us for the various fields of our mission. In July 31 entered, making the total enrolment 82. Eight men are educationally qualified to study in the higher or Anglo-vernacular course. Our text books continue to be used by other denominations. Taxing as the extra work has been, I believe I have never been privileged to render a more important service to the Master and to the mission than by joining the British and Foreign Bible Society in the revision of the Scriptures."

The Ongole High School has 266 students, 145 of whom are Hindus, 113 from Christian homes. Former students are occupying responsible positions. The Nellore Boys' High School has a new building, the cost, \$10,000, borne by Dr. and Miss Coles of New York. The plan of requiring boys to earn one-half the school expense is beginning to be accepted by the people.

MEDICAL WORK

By foregoing his vacation and remaining at Hanumakonda, Dr. Timpany kept the hospital open all the year. He reports the largest patronage in its history, 137 in-patients, about one third of whom came from other stations and missions. Cases from the Christian community have been especially in evidence. The number of villages represented by patients is 552; receipts Rs. 4,306; treatments 13,616; prescriptions filled 14,907; anti-plague inoculations 193. The Nellore hospital for women and children has also had a record year, in-patients 412; calls 418; out-patient department 12,130. Dr. Lena A. Benjamin, upon return to the field from

furlough after a short service in Nellore, was transferred to the hospital at Nalgonda. Mrs. Hubert cares for a heavy practise in Sooriapett hospital. Mrs. F. W. Stait, M. D., of the Etta Waterbury hospital, Udayagiri, was absent for some months in England for personal medical attention. Mr. Stait reports for the hospital; out-patients 6,500, in-patients 400.

The Japan Mission

Work in Japan met with uncommon obstacles and successes. In the matter of direct evangelistic work and also to some extent in the conduct of institutions, the effect of a reactionary movement caused by agitation against anarchism was felt. Many Japanese, including some government officials, were unable to distinguish between anarchism and Christianity. Cities more than rural communities were affected. Tokyo especially seemed to be a storm center. It is cheering to note that Christianity is coming out of the agitation much better understood than it went in, with no anarchistic stigma attaching to the work of the churches and with the odds decidedly in its favor. The mission as a whole is still undermanned and in urgent need of strengthening. Large property equipment is also called for, especially in educational institutions, as the Seminary and Duncan Academy, for which both land and buildings are required.

EVANGELISTIC WORK

Four evangelists, one of whom is ordained, are engaged in country work about Yokohama under the direction of Dr. Dearing. A new work has been opened at Kanagawa near Miss Converse's girls' school, and already some believers have been baptized. For the first part of the year Yokohama interests were in charge of Dr. Parshley, who reports the removal of the church in Kawasaki from a very insanitary and out-of-the-way place to quarters on the main street where a better audience has been secured. Nine persons were baptized at Haramachida; these were won by Mr. Wakamatsu, who is the evangelist at that place. Mr. Hill says: "During the year we have had frequent special evangelistic meetings in all our centers of work."

FUKUIN MARU

Capt. Bickel returned from furlough and is busily engaged in the building of a new gospel ship for work in the Inland Sea. In his first letter after returning he wrote: "Things have gone on very well indeed during my absence. I was prepared for many unpleasant things but was surprised at there being comparatively few problems. Ito San's district is blossoming out beautifully; a fine Sunday school has been started on Yuge Island; Akamatsu has built a new building at Mitsunosho at the back of his house for our use; his wife's mother has been baptized and so has Mrs. Saito at that place; Kabuto San, whose father has died, has done well; Asaki San seems to have done splendidly with four Sunday schools on Hakata Island and three on Omi Island; reports from the other islands are most satisfactory; several people are waiting for baptism."

DORMITORIES AND GIRLS' SCHOOLS

About midyear Mr. Benninghoff opened the new dormitory near Waseda University. He says, "I am greatly gratified at the results so far. Every room is taken and such a spirit of brotherhood is developing that we are beginning to realize all the blessings of a Christian home. The conduct of affairs is on the self-governing principle within certain limits. The plan is working splendidly. All our members belong to the University Christian Association, but few of them find time for Christian work outside of what is immediately connected with the dormitory and with individual churches. Two young men from the dormitory have received baptism since the opening of the university in October.

Dr. Dearing spent the early part of 1911 on special deputation in West and Central China. In June it was decided that he resume activities in Yokohama. Early in the fall evening school was opened in the old seminary recitation hall with 150 students in attendance, composed mostly of men who work during the day and have no opportunity to study except at night. Dr. and Mrs. Dearing and six other teachers, two foreign and four Japanese, give instruction. In addition to the

school, a business men's hostel has been opened. The venture has demonstrated beyond doubt that there is a place for just such work. Most of the men in residence are of good education and employed on good salaries. Already many are attending Bible class and manifesting considerable interest in Christianity. Japanese are giving frequent and genuine expression of appreciation regarding this phase of our work in Yokohama.

Dr. C. K. Harrington reports that at Matsumoto Mr. Ito has begun a new form of evangelistic work by opening a comfortable lodging house for day laborers to whom instruction is given in Christian truth. Miss Anna H. Kidder had 47 girls in her boarding school at Tokyo, who paid fees for board and tuition amounting to more than Yen 600. Himeji Girls' School is prosperous. Classrooms and dormitories are crowded. As a result of the morning chapel talks of the head teacher, the completion of whose fifteenth year with the school was recently celebrated, several girls have been brought to baptism during the year.

Of the Mary L. Colby Home School Miss Converse says, "The story of the year is a happy continuation of the last one. Mary Duncan Harris Hall and our new home are no longer looked forward to. They are realities. A good library and teachers' office and treasurer's room, well lighted, comfortable recitation rooms, new apparatus! What a difference it all makes! How restful the order and system made possible every day! Our hearts overflow with thanksgiving for these added blessings. Nor do we forget the human agencies of devoted friends at home, whose prayers and money have helped to make it all possible." Pupils 73, teachers five men, seven women. One day school with 25 pupils; four Bible women; 12 baptisms.

The China Missions

SOUTH CHINA

It is gratifying to report that in spite of the general turmoil throughout all China, our mission in the south has maintained to a large degree its accustomed activities. Excepting those engaged in Hakka work at Hopo and Kaying, none

of our missionaries left the stations on account of political disturbances.

Mr. Speicher, of Kityang, reports more itinerating than formerly in spite of interruptions caused by his service on the commission to Anyuan, and also his special trip to Burma. He gives the following figures for Kityang field: population 2,000,000, preachers ordained and unordained 27, churches 33, of which 12 are self-supporting, preaching stations 42, baptisms 53, church members 1,220, contributions for churches \$3,180, for education \$730, for missions and benevolences \$716, total \$4,626.

Ashmore Theological Seminary has had a prosperous year. Principal Capen reports that the South China Baptist Academy at Swatow has celebrated its first formal graduation exercises, with the British and American consuls present in official capacity.

HOW THE MEDICAL MISSIONARIES HELP THE PEOPLE

The doctors in addition to their general practise are preparing to do as much inoculating for plague as possible. Miss Edythe A. Bacon, M. D., and Miss Withers, who were sent out by the Woman's Society of the West, having qualified in their study of Chinese are now in full charge of the Josephine M. Bixby Memorial Hospital for Women at Kityang. Dr. Adkins was prepared to remove to Chaochowfu, where he proposed to erect a new hospital, a memorial to his wife, who died within a year after reaching China. Owing to the political disturbances, however, Dr. Adkins has continued at Kityang in charge of the medical work for men. Plague has been rampant, claiming hundreds of victims. Inoculation has been carried on and of those treated not one died. Missionary physicians co-operate with government authorities and boards of health in their campaign of public education by posting at the city gates and elsewhere instructions about rat-killing, destruction of waste, sewer and street cleaning, house disinfection and the urgent necessity for inoculation of all. In addition, lectures are given before the chief men of the city and students in government schools in the effort to disseminate

information widely. Of the total hospital expenditure 37 per cent., or \$1,257, was raised from Chinese sources. There is hope that the work can be made increasingly self-supporting.

EAST CHINA MISSION

The annual conference of missionaries met at Mokanshan and spent several days in making a minute survey of the mission and its institutions. Efforts are being made to secure uniformity of practise on all fields in development of work, making of estimates, paying of native salaries, conduct of schools, etc. Shanghai Baptist College and Seminary was requested to offer at the close of the seminary in June or at some other convenient time a brief course in Bible study, Sunday school and evangelistic work for the benefit of pastors and evangelists; and the evangelistic committee was instructed to consider arranging for a series of conferences in the various stations of the mission for the deepening of spiritual life. Population of the area in which stations and institutions are located 14,800,000, our mission holding itself responsible for 4,200,000.

MEDICAL WORK

Dr. Eubank makes urgent request that a second physician be associated with him in our hospital at Huchow. He says: "Conditions are changing rapidly in China just now. I am expecting that we shall have a great evangelistic opportunity in the near future. I wish to do some of that work. If we had another physician I could give much time to evangelistic work." Dr. MacKenzie has completed building operations at Kihwa and now has a fine plant in readiness for occupation and use as soon as political conditions in the country become settled. The Nanking Union Medical College, of course, had to be closed on account of the military activities and the state of siege. For a brief time Dr. Brown visited Shanghai but quickly returned and engaged in Red Cross work. Dr. Tompkins, of Suifu, West China, who was on his way back to the field, being unable to proceed further than Shanghai, has been assisting Dr. Grant, of Ningpo, in caring for the large interests of our medical work in that station.

WEST CHINA MISSION

Throughout all the turmoil brought on by the revolution in West China the missionaries at Ningyuanfu, Mr. and Mrs. Wellwood and Dr. and Mrs. Humphreys, remained in their station, as did also Mr. and Mrs. Openshaw, of Yachowfu. The missionaries at Chengtu narrowly escaped falling into the hands of the belligerents. For many weeks they were in the besieged city, from which finally they found it advisable to take flight. Mr. and Mrs. Taylor, whose furlough was overdue, returned to America. Mr. Dye, Mr. Foster and Miss Bassett retired to Shanghai, whither Mrs. Salquist, Miss Page and Miss Mason also had gone. Mr. Dye went on special famine relief service; Dr. Morse and Dr. Shields engaged in Red Cross work in and about Hankow; Rev. I. B. Clark, Mrs. Clark, Rev. J. P. Davies and Mrs. Davies came home on furlough. Sudden failure in health caused Dr. Humphreys with Mrs. Humphreys to leave Ningyuanfu for Yachowfu.

CENTRAL CHINA MISSION

Central China in general, and Hankow, Hanyang, Wuchang in particular, were in the very vortex of the Chinese revolutionary activities. All three cities suffered severely from fire and pillage. So far as known, our mission properties in Hanyang have not suffered great damage. All active work in the mission of necessity had to be abandoned and the missionaries were compelled to flee. Mr. S. G. Adams has continued in China, his family being left in Shanghai while he himself has rendered strong service in Red Cross hospital work and other activities in and about Hankow. Dr. Huntley, Miss Crawford and Miss Cody have been similarly occupied among wounded soldiers and others. Rev. Earl H. Cressy and his wife were engaged in language study until recently, when Mr. Cressy's services were loaned to the Central China Famine Relief Committee for a time.

The Philippine Islands

Gratifying progress has characterized the work of our missionaries. The most notable achievement of the year was the completion of Mr. Lund's labors in the translation of the Old Testament into

Panayan. In communicating this intelligence Mr. Lund wrote: "In this year of grace 1911, on the ninth of December at four o'clock in the afternoon, we, my Filipino helper and self, finished the translation of the Old Testament into Panayan. Praise the Lord! The islanders of the Panay, Negros, Guimaras, Romblon and neighboring smaller islands have now the Bible complete in their own tongue." This, together with former translations of the New Testament, now places Mr. Lund in the list of those notable missionaries, many of them Baptists, who have had the high privilege of giving to the people the complete translation of the Bible. The constituency of the Foreign Society should rejoice that one of its missionaries has made such lasting contribution to the language and spiritual uplift of a hitherto oppressed and unenlightened people.

The evangelistic work has been zealously prosecuted. Nearly all of the 25 churches on Negros Island had special Christmas services. Gifts have increased and systematic benevolence is gaining way. The first Sunday school convention has been held in Iloilo, and about 100 Baptist and Presbyterian churches were represented, with about 350 persons in attendance. In Capiz 121 additions to the churches are reported. Forty-two per cent of the new converts are women. Among the Filipino Christians there is no dissension or discord. Lay preachers are rapidly developing. Work in the Bible School progresses. Forty students were steadily in attendance.

The Congo Mission

Three notable events occurred during 1911. The first was the arrival of new and returning missionaries, beginning in May with the coming of Mr. and Mrs. Harvéy to Banza Manteke and continuing until Sunday, December 3, when the populace of the same place turned out *en masse* to welcome the home-coming of Mr. and Mrs. Henry Richards. With the exception of Mukimvika, every station in the mission—Palabala, Banza Manteke, Matadi, Lukunga, Tshumbiri, Sona Bata, Ikoko, Cuillo and Kimpesi—has profited by these reenforcements to the general staff. The second event was the confer-

ence of missionaries at Matadi in August, at which 27 were present, 14 of whom were new or returning missionaries. It was a real family reunion. A number of important resolutions were passed, one of them a recommendation that the Board of Managers reopen our station at Leopoldville. Growing out of the conference was the third important event, namely, the appointment of a commission to the Kwango for the purpose of exploring the whole

seed of the Kingdom in the hearts of the workmen, their wives and children, who are expected to come from all over the district to live at the plant. They would daily be brought under the influence of the gospel in schools, preaching services and ministration to the sick. When the time of their contract is finished they would return to their villages carrying the good things they had learned to their friends and relatives. This would accom-



MR. LUND COMPLETING THE TRANSLATION OF THE BIBLE INTO PANAYAN

region east of Cuillo with a view to finding a suitable location for a permanent station for Dr. Leslie and those who may be associated with him. The commission started on its journey immediately after conference and continued its explorations for many weeks, finally reporting that a site is available about 200 miles from the mouth of the Kwilu River at Leverville, the center of a large concession in the form of a circle about seventy-five miles in diameter granted to the Sunlight Soap Company, of Liverpool. The company's superintendent offers to the mission charge of the educational work of the concession, with every opportunity for conducting evangelistic work as well.

The Commission believe this is a rare opportunity for sowing broadcast the good

plish more than could be done by itineration, no matter how often towns were visited, and would be much less expensive and exhausting to the missionary. There is no Protestant mission in all this vast region. Our own Society's station of Sona Bata is the nearest on the west 300 miles away, and Tshumbiri and Ikoko are the nearest on the north about the same distance as Sona Bata. Rev. Thomas Moody in writing concerning the General Conference of Protestant Missions at Bolengi, a former station of this Society but now occupied by the Disciples, says: "We have in Congo Belge sixty new fields of 10,000 square miles, each without a missionary. That means, to man the Congo we need 360 more missionaries and \$420,000 per annum to take the Congo for Christ."



The Home Fields

From the Point of View of the General Missionaries

MINNESOTA

DURING the year 73 men were under appointment as missionary workers: 55 of these were pastors, 5 students engaged in summer work, and 13 general workers; 61 churches were served by the pastors and 45 out-stations, while the general workers gave more or less service to perhaps 100 other places. These 61 mission churches had a membership of 3,162 or 13.14 per cent of the Baptist membership of the State. The congregations averaged 2,326, and the Sunday school enrollment was 3,701. One church was organized; 480 persons were received into church membership, 328 of whom were baptized; and \$41,320 was raised by the mission churches for all objects, \$3,795.83 of which was given to benevolence.

Nine churches that received aid last Convention year have had no aid since October, 1911, and 12 other churches have less aid than heretofore; thus some progress is being made toward self-support. There should be expended each year in mission work at least \$25,000. The expenditures were \$14,510, of which the Home Mission Society gave \$2,000. The total gifts of Minnesota Baptists for State Mission work were \$17,313.

NORTH DAKOTA

During the year there have been 20 missionary pastors at work; about 200 new members have been added to the churches, mostly by baptism. Three churches have voted self-support. North Dakota is a State of largely foreign-speaking peoples, the Scandinavians being greatly in the preponderance. Already we have a good

foothold among the Norwegians and Swedes. We also have four churches among the Russians and several other preaching places. There are a thousand Russians either already Baptists or who sympathize very much with us. There are several Hungarian colonies also which have a good sprinkling of Baptists. We ought to do some work among these people.

SOUTH DAKOTA

Four churches have come to self-support, 7 new churches have been organized and 9 new fields occupied; 50 missionaries have been commissioned during the year. There were 433 received by baptism and 393 otherwise, a total addition of 826. There is much new territory to be occupied. In the Belle Fourche district, where the Government has just completed its three million dollar dam, there is a large section to be irrigated, and this will be allotted in comparatively small plats, making a thickly settled district. The new line of railroad will be extended much farther during the coming year. In the Rosebud Reservation a large section of country was opened up to settlement last fall and another large strip will be opened this spring. It is highly important that we occupy many fields in this new territory during this coming year. In the older settled part of the State also there are many destitute fields that ought to be occupied.

NEBRASKA

During the year 35 missionaries supplied 37 churches; \$7,853.41 was spent for their salaries and expenses; 8 churches became self-supporting; 4 new churches

were organized, and 19 rejuvenated; 91 evangelistic meetings were held; 54 conducted by our pastors and 37 by evangelists. Large numbers have been converted and churches encouraged. Number of churches pastorless where there is a good prospect of carrying on work, 15; number of churches where the people have moved away, leaving the church building and possibly one or two members, 20; number of churches built or rebuilt, 4; number of churches planning to build or rebuild during the coming year, 8; number of churches provided with pastors during the year, 56. Nebraska Baptists stand face to face with great opportunities. The whole North Platte Valley is open to us to organize new fields and build up our old churches. Irrigation has become a practical and permanent thing, so that people are pouring in. We have great opportunities also in our country fields, long distances from towns and railroads, and the people need the gospel.

COLORADO

The Colorado Convention did a vast amount of effective work, raised a total of \$9,784.48, or an average of 75 cents per capita for our membership, the largest offering in our history. There were 62 men under commission; 19 new churches were constituted. Two large sections of the State present outstanding claims—the Montezuma Valley, where oil has been discovered, and the Routt County country, where railway enterprises of vast magnitude are being planned.

WYOMING

Twenty-two missionaries have been commissioned, five churches organized, and two church buildings and two parsonages built.

EAST WASHINGTON AND NORTH IDAHO

The last year was one of real progress. The convention spent by far the largest sum in its history. In 1909 the receipts from the churches amounted to \$3,000; in 1911 to about \$7,000. This increase has been of steady growth and there should be little or no falling back. The convention employed 52 missionaries, who reported 307 baptisms and 317 other ad-

ditions, with services held in 100 places. We are systematically planning for the future occupancy of these fields. Two more pastors-at-large have been appointed, and are thoroughly studying the Yakima Valley and the country north of the Columbia River with a view to the gradual building up of our work in the towns that give promise of ultimate growth. Four new places have been opened up in the Yakima Valley and three in the other district. If money were available the same systematic occupancy of two other sections of our territory should be entered upon. Under the auspices of a City Mission Union some good work has been done in Spokane. Four new churches have been organized in outlying sections of the city. Last year two of our district missionaries wrote that they could organize from six to ten churches each if the convention would man them. Not only could this not be done, but it was necessary to withdraw the appointments of the two district missionaries because of lack of funds. General Missionary F. A. Agar traveled last year 42,411 miles in his district, and 9,271 miles in the interests of the Home Mission Society in the New England States.

IDAHO

The past year has witnessed a larger growth and development than any previous year. The financial aid given by the Home Mission Society during the many past years has been an indispensable factor in the enlargement of our work, and a large share of credit is due the Society for the work outlined. Four churches have been organized, two of which are in communities where no other Protestant denomination is at work, and all are in communities destined to become strategic points. Two new church buildings were erected, one of which ranks among the largest, most attractive and best equipped in the State. The Society assisted in this work to the amount of \$1,500. Three parsonages were built; 500 new members were received; 150 were baptized; \$1,000 more money was spent in State mission work than in any previous year; 34 men have been commissioned. Among them one state evangelist, two district missionaries and one general missionary.

WESTERN WASHINGTON

Some fields are largely dependent for their resources on the lumber business and unable to make sufficient contribution for incidental expenses even. To keep these fields up would mean that the convention assume practically the entire support of the pastor. This condition faces us in the greatest molding period, and on a field that may be most affected by foreign immigration. During the year 56 missionaries have supplied 83 churches and out stations. In addition 8 workers are employed by other societies in co-operation with the convention; 10 fields formerly receiving aid now have pastors serving for what the churches can pay. The total number of places reached by our Baptist pastors, including self-supporting churches, missions and outstations, is 135, with 92 ministers. Of these 16 labor among the Swedes, four among the Norwegian-Danes, two with the Germans, two with the Finns, two with the Japanese and Chinese, and one with the Negroes. There are four general workers.

The past year has seen the erection of 11 meeting-houses and five new stations opened. The baptisms numbered 899, making the total number of church members 10,747—an increase of 525. The amount spent on missionaries' salaries was \$15,393, of which the Home Mission Society furnished \$8,000.

From the preparations made in civic, commercial, mercantile and shipping circles, people are evidently expecting many changes and much growth to follow the opening of the Panama Canal. The preliminary survey made by the Home Missions Council shows that there are large rural areas of religious destitution. We must meet these conditions and make adequate preparation for future enlargement.

OREGON

Unprecedented railroad construction and railroad advertising are two outstanding facts that give practical assurance concerning the increased missionary opportunity demanding greatly enlarged activity. During 1911 there was spent for railroad construction in Oregon \$29,570,000. For this year plans are made for work to the

extent of \$39,350,000. It is impossible to enumerate all this includes. A railroad has been completed to the coast and progress made on other branches. The opening of this great railroadless area—equal to about half the State and about the size of Pennsylvania—has been the chief point of interest in plans for advance missionary work. We preceded the railroad by a district missionary, and when his health failed, placed in that important, newly developing section the Convention Pastor, Rev. H. B. Foskett, who is doing an excellent constructive work.

For work in this great section we ought to be using \$5,000 and to have available large and generous edifice funds. This is absolutely impossible in view of the vast amount of work for which we are already responsible in the more settled parts of the State.

During the last Convention year a distinct advance was made in the extent of our work. The business of the year amounted to \$18,134.48, against \$15,789.33 last year, and in addition there was expended \$1,730.47 in edifice work; \$224 for aged ministers' fund, and \$242.08 for the Russian brethren—a total of \$20,331. During this period 46 missionaries were employed. In addition to the large amount of work accomplished by the general workers, the missionaries served 52 churches and 19 out stations. Five churches assumed self-support, and three churches were organized.

NORTHERN CALIFORNIA

The Convention reached high-water mark in many respects at its last annual meeting in San Francisco. The total enrollment was 431. The results of the missionary work for the year were most encouraging. Eight new churches have been organized, church buildings dedicated, valued at \$100,000, and all of these but three received help from the Church Edifice Fund.

California is already feeling the impetus due to the Panama-Pacific Exposition in 1915. The whole world is being informed systematically of the merits and possibilities of California. Scores of irrigating projects are being worked out for our fertile valleys, and colonization on a large

scale has already begun. This means a large number of prosperous towns and cities and increased demands upon our Missionary Society. Our most imperative need at present is a fund with which to secure lots in new towns for future Baptist churches; prices now are very low as compared to what they will be in a few years.

SOUTHERN CALIFORNIA

The year 1911 was one of general advance. Enlargement was the key word. Besides the 10 general workers and missionaries, 41 missionary pastors served part or full time. Statistics for these workers: Sermons preached, 4,727; average attendance at services, 1,700; visits made, 23,140; baptisms, 336; received otherwise, 731. Churches were organized at Los Angeles South Park, Los Angeles Mt. Olive, La Mesa, and for the Mexicans in Los Angeles. Mission stations were opened at McKittrick, Olig, Blythe, Sunnyside and El Segundo; also for the Mexicans at two points in Los Angeles, Santa Barbara, Monrovia, Long Beach and Bakersfield, and for the Russians in Los Angeles.

The rapidly growing cities and towns offer overwhelming opportunities and demands for new work. Los Angeles and San Diego offer not less than six strategic points for new work. Besides these, as many as eight towns with a population from 500 to 3,000 could be occupied to advantage. The foreign population is presenting a new problem in Southern California. Large numbers of several nationalities are receiving no Christian privileges whatever. Among these are Italians, Slavs, Greeks and Hindus.

UTAH

The missionary work has been prosecuted faithfully by nine missionary pastors and two general missionaries, reports General Missionary Varney. The Rio Grande mission reports 61 baptisms. The total membership reported is 336, 45 non-resident. In Salt Lake City we have three missions in active operation—Rio Grande, Burlington and Lincoln Street. The members of these city missions hold their church membership in the Immanuel Church, but the work is under the super-

vision of a special committee on city missions appointed by the convention board. We are planning no new work, but expect to concentrate every effort on the fields we have entered. The Lincoln Street work, Salt Lake City, is the only new undertaking during the past year. It has a most encouraging prospect. A fine building has been completed without debt and a good following secured since the opening of the chapel in November.

NEVADA-SIERRA

April 14, 1911, the Nevada-Sierra Convention was organized with 9 churches in this vast territory; now there are 11. Two county seats, Elko and Winnemucca, possess these two promising organizations, both of which have secured lots and taken steps toward erecting houses of worship. Eleven missionaries, including two general missionaries, have supplied the seven mission churches and done faithful work. We could use in this Convention conservatively at least \$2,000 more from the Home Mission Society, without whose liberal gift of \$4,500 the work of the past year would have been impossible. Our whole Convention field is big with promise. Our people are united as one man in their desire and effort to take this part of Christ's kingdom for Him, but they must have help.

OKLAHOMA

Notwithstanding the general financial stringency caused by an unprecedented drouth, we had the best year's work of our history, reports J. C. Stalcup. More baptisms were reported; more churches organized; more meeting-houses built; more effective Sunday-school work done; more organizing and maintaining mission study classes and general development work. In addition to this, 28 meeting-houses have been built at a cost of from \$1,500 to \$3,000 each, made possible and greatly encouraged in building by gifts from the Home Mission Society and Home Board of the S. B. C. Building adequate meeting-houses is a work sorely needed in this State. There are several hundred churches in both town and country greatly handicapped and hindered for want of a suitable place of worship. The Indian

work among the five civilized tribes has prospered.

While there are many new fields which should be opened, the most important problem confronting us in this new State is the matter of developing and equipping the churches which we now have for more efficient service.

KANSAS

Kansas reports 5,298 additions, 2,656 of them by baptism; net gain 855; 14 new churches organized, in new and important communities; 6 new houses dedicated and three remodeled; 92 workers were under appointment, the largest force ever sent into the fields. Besides 92 churches and 54 out stations regularly served, hundreds of fields were visited. The missionary force reported 1,200 conversions and reclamations, 833 baptisms and 775 other additions. Six churches came to self-support and 8 new fields were entered. That is the report of General Missionary Crawford. In the church edifice department gifts aggregating \$1,100 were made to four churches and loans to others amounting to \$2,100. The Society pays two-thirds of the gifts and furnishes all the loans.

THE CROW INDIAN MISSION

At Lodge Grass, Montana, we have what is said to be the best equipped Indian mission plant of the denomination. On a quarter section of land there is a home for the missionary, with a large council room for the Indians, a chapel, and a good school-house. There is a Crow Baptist Church of about thirty members and an enrollment of some fifty children in the day school. There has been much opposition on the part of the Catholic priests the past two years, but some of the withdrawn pupils have been returned and the outlook in this matter is more hopeful. Rev. W. A. Petzoldt and his wife have

been in charge of this mission from the beginning, some eight years ago. No words of praise could do these faithful workers justice for the self-sacrificing service they have rendered to the living, the sick, the dying and the dead.

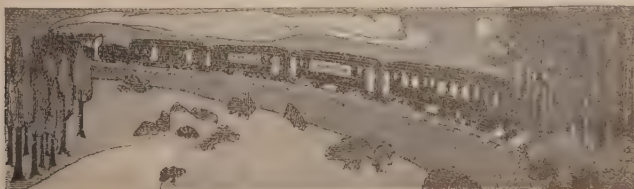
NEW MEXICO

Superintendent P. W. Longfellow says: During the past year the work has been prosecuted with great earnestness and devotion by 37 missionaries, as efficient a body of workers as the convention has ever sent into the field; 15 new churches have been organized, the total number now being 85, grouped in five associations, with a membership of 3,050; there were 503 additions by baptism and nearly as many more by letter and experience. Never in a single year have we had so many additions by baptism.

WEST VIRGINIA

The ten missionary workers report more than 150 additions, large increase in Sunday school attendance, and a more active spiritual life.

Joint District Secretary Stump says: We still aid in the support of the general missionary of the Baptist State Convention (colored). Satisfactory progress is being made along all lines of work among the Negroes of the State. They need substantial encouragement in denominational school work. Foreigners of many Slavic tongues and many Italians are coming in ever increasing numbers to our coal fields. Nothing whatever is being done for their evangelization. They are of the better class from their several countries and would make valuable helpers in evangelizing their country people if we should win them for Christ. There ought to be at least \$1,000 set apart for this work in conjunction with the State Mission Board, which might thus be induced to undertake to meet this great opportunity.



RAILWAY TRAIN AS DRAWN BY A JAPANESE ARTIST



THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

The Appeal of Oriental Women and Children

By Mrs. Andrew MacLeish

PRESIDENT'S ANNUAL ADDRESS AT THE ANNIVERSARY IN ST. LOUIS



NLY at rare intervals in the history of this old world has it been permitted to human beings to go behind the scenes, as it were, and see history in the making. Such a time

is upon us now. The steady impact of Christian civilization upon the hoary antiquity of Asia has been going on for centuries. At last, in our own day, the breach has been made. Before our very eyes are dropping away the customs that for ages have held sway and have seemed adequate,—customs of education, of social life, of government, even of religion. And why? There are commercial reasons. There are educational reasons. The great highways of travel offer reasons. But back of it all is not the vital reason the fact that all the nations of the earth must at last know their Father; that Christ, the Savior of the world, must come to His own? Do you remember what the Lord

once said to the Prophet Zechariah? "It shall come to pass that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirts of him that is a Jew, saying, we will go with you, for we have heard that God is with you." Substitute "him that is a Christian," for "him that is a Jew," and is not this prophecy being fulfilled in our day?

What does it all mean? Simply this, that the cycle of Christianity is being completed. It had its birth in Asia. For political reasons it went toward the West rather than toward the East. Every nation that has embraced Christianity in its Protestant form, that is, in the form which recognizes the rights and the responsibility of the individual soul, has become a strong nation, a live and hopeful nation. All down the centuries this life which is the light of men has shone out, even through the dimness of human sin and error, till now, in our day, it has reached to the darkest corners of the



IN ANNUAL MEETING IN ST. LOUIS AT DR. BITTING'S CHURCH

earth, and the religion of Jehovah is coming to be recognized as the source of successful national life, and as the one great, true, satisfying religion of the world. The fruits of Christianity are so apparently good that the thinking nations of the earth want them. To be sure, they many times want the fruits without the roots, but even that desire makes room for the entering wedge of Christianity.

The time in which we are living will go down to the future as one of the great epochs of history. In it Asia has had her renaissance. Japan has advanced from complete isolation and a feudalism as complete as that of Europe in the Middle Ages to a place among the great nations of the earth. Turkey, the stronghold of Mohammedanism, and perhaps the most absolute monarchy which the earth knew, has secured a representative form of government. Persia has been forced out of her seclusion. India, still under British rule, is developing a strong national spirit. Korea, the hermit nation, is teaching us all lessons of Christian devotion and service. China, the greatest nation on earth, home of one-fourth of the human race, has passed successfully through a complete revolution, political, educational and social.

What bearing have all these facts upon

us Christian Baptist women of America? What are we doing to come to the help of the Almighty in this great religious crisis of the world? Our denomination is working in three of the great countries of Asia,—in Japan, in China, in India, including Burma and Assam, and in one of our own possessions, the Philippines. To us women is entrusted the welfare of the women and little children of the Baptist stations in those lands. What we succeed in doing for them is our joy and crown. What we fail to do is left undone, for there is no one else to meet our unmet opportunities or to assume our neglected responsibilities.

In each country the work has individual characteristics and problems. The great outstanding fact in regard to Japan is this—Japan is to be the strongest influence in shaping the new civilization of Asia. All the other nations now go to school to her. With her mental quickness and alertness, she has seized upon the salient points of western civilization, and is translating them into terms of the East. If Japan could become strongly permeated with Christianity in this generation, she would exert an influence for truth and righteousness throughout Asia.

Our strongest point of attack is through

the schools. Among the young men and women, the boys and girls, are those who may become the educated, Christian leaders of the future. The missionary schools of Japan ought to be the strongest, the most attractive in the land. On the spiritual side they are all this, but alas! in material equipment, and even in educational capacity, they many times fall below the standard of the splendid public school system inaugurated by the Japanese government. We must be ready to pour money into all our denominational schools and colleges, that they may be put on a plane where they will compare favorably with the government schools.

A little more than a year ago our school at Sendai was brought up to the requirements set by the government, and has received government recognition under a pledge from us that within five years from that time certain improvements, involving a new building, should be made. Nebraska, as her part of the Jubilee, is helping us to redeem that pledge. Two new missionaries were sent to the Sendai school last year, Miss Mary D. Jesse and Miss Helen F. Topping.

Our Bible training school in Osaka has at last come to its period of expansion. The faithfulness and generosity of the women of Minnesota have made it possible to start the new group of buildings that are to house the school in its beautiful new location in the suburbs of Osaka. In that school we are training Japanese girls for the evangelization of their own people, a work which must very largely be done by the Japanese Christians themselves.

In China the work has naturally been somewhat interrupted for the past few months. The educational work there is assuming a new phase. With the well-built schools that the government is putting up for its public school system, finely equipped and soon to be adequately supplied with teachers, our poor little meagerly equipped missionary schools would have little chance under the old denominationally separate policy. The only way, in many cases, for the Christian schools to hold their positions of influence was by combination, a putting together of the Christian educational forces existing in one city. We already have a part in two

such union schools. In Hangchow, East China, we have united with the Presbyterian women, North and South, in the conduct of a union school for the upper grades and high school work, which, it is expected, will develop into a woman's college by and by.

In Chengtu, West China, in connection with a strong union university, there is to be a union normal school, in which we shall have a part. We last fall sent out Irene Chambers to teach in this school, where we hope a large number of the fine girls of West China will be prepared to serve as Christian teachers in the native schools. The schools at Ningpo and Suifu are growing well, and increasing in their needs as all healthy children do. At Huchow, we are to have a fine new school building, the Jubilee gift of the women of Michigan.

In our Bible training work in China, Ohio has a large part. A few years ago the Ohio women put up a Bible women's home in Ningpo, as a memorial to Mrs. Stillwell, and this past year their Jubilee gift has been a fine building at Swatow for the training of the Bible women under Miss Sollman. The year has seen the opening of work for women at Kayin, South China, a place where, three years ago, there was not a woman member in the church. Miss Louise Campbell went out last fall to help her mother develop this work, and the women of Washington have assumed a woman's building as their part of the Jubilee.

Our two hospitals, at Swatow and Kityang, have both been full and doing their usual splendid work. Dr. Scott, at 74 years of age, is in full charge of the Swatow hospital, and has treated over 24,000 patients during the year in addition to training nurses and doctors. Dr. Bacon, at Kityang, with Miss Withers, the nurse, are working hard at the language, to be ready to carry the work another year. The girls of Minnesota and Illinois have done nobly in their work of furnishing the hospital, and providing supplies. Miss Withers is starting a nurses' training class with eight girls from some of the best families of Kityang. She is also overseeing Mrs. Speicher's evangelistic work while the latter is in this country.

Over in the Philippines your own representative, Miss Whelpton, is making a happy home for girls in our Christian dormitory. Miss Bissinger's school has been laying the foundation for a future of great usefulness. It is for that that the women of Missouri have been making their Jubilee offering. Miss Anna Johnson's Bible training school is doing as fine work as ever, but her furlough is overdue and she must return this spring. Our pressing problem is to provide for the work during her absence.

The Parsees have increased 4 per cent.
The Jews have increased 6 per cent.
The Mohammedans have increased 8 per cent.

The Christians have increased 63 per cent.

This, you understand, is the increase; not by any means the present ratio of populations. With it all there is but one Christian to a hundred adherents of other religions. There are 25,000,000 children of school age, and only 5,000,000 have school facilities. Worse than that, there



CLASS IN THE ELLA O. PATRICK HOME, SENDAI, JAPAN

One of the striking features of the work in India and Burma is the great tribal movements of the people. There are signs of such movements just now toward Christianity on the part of the Sudras, the great middle class, and the Brahmins, the keen, intellectual upper class. It is really Christianity which is at the bottom of the present unrest of India. Unconsciously, her unsatisfied peoples are reaching out for Christ. The Empire is moving toward Christianity. The last census gives startling figures.

The whole population has increased $2\frac{1}{2}$ per cent.

are 400,000 children of Christian parents, and provision for only 168,000, less than one-half, in Christian schools. The proportion of doctors for the native peoples is as though we had but thirteen physicians for the whole of the United States. But in all the darkness there is hope.

The news from all of our Burman stations is encouraging. Our year of Jubilee is leaving behind itself in Burma two fine memorials, a home for Miss Fredrickson in Rangoon, the gift of Colorado, and a home for Miss Parrott and Miss Parish in Mandalay, the gift of Indiana. These two homes, so long needed and so richly

deserved, are a source of the greatest gratification to the Board as well as to the missionaries who will occupy them.

The oldest station on our field, Nowgong, Assam, is one of those most actively growing just now. Our plan of cooperation with the British government for such an enlargement of the school as will open opportunities for the high class Hindu and Mohammedan girls is working well. The new building, gift of California and Illinois, is up, and Miss Long has just sent on pictures of some of these little secluded, high-class maidens who, through our help, are having the eyes of their minds and souls opened, and their lives brightened and made useful. One of our appointees of last year, Miss Florence Doe, was sent to Nowgong, and there one of this year's candidates is to go, to start Christian work at the grade of the kindergarten.

From every one of these countries the call comes, "Now is the day of salvation." If Japan is not evangelized in this generation, she will be a great stumbling block to the progress of Christianity in the countries beyond her. If China is not moulded for Christ now, while she is in this plastic state, she will harden in an atheistic mould, and then difficult indeed will be the task of her reclamation. If the open door of India is not met by an army of entering servants of Christ, it will be closed again, and Christ shut out. Women, are we realizing our responsibility and meeting it?

From all over our great field, it has seemed to me that I have felt of late a

quicken of interest, a deepening of consecration. Let me tell you two little stories. Out on the Pacific Coast is an associational secretary waiting to be built up to sufficient strength so that a serious operation may be performed. In her weakness she sat at her typewriter and copied a letter of missionary information till every circle in her association was provided with a copy. As the result of her faithfulness her association exceeded its apportionment. In Colorado is a woman who had pledged a certain amount to our foreign work. When certain circumstances deprived her of the money to redeem that pledge, she took in washing that she might not fail in the Lord's work. These are but two instances out of many of devotion among our workers.

We have received this year from our territory \$21,000 more than we ever received before. If that had all been paid in on the general fund, it would have more than paid our debt. It belonged to the Jubilee fund, but perhaps in the splendid new jubilee buildings, so desperately needed, it will accomplish more than in the payment of debt. At least it has revealed to us our resources. If we can do as well another year, we shall be free from debt and ready to advance.

Women, God is not only working wonderful things among the nations of the earth. By His still small voice He is speaking in our hearts, calling for nobler service, for larger giving to His work. We are but at the entrance of the promised land, but we are at the entrance. Shall we go up and possess the land?



BASKET BALL AT THE GIRLS' HIGH SCHOOL, SENDAI, JAPAN



Prayer for Converts

ALMIGHTY and Most Merciful Father, We give Thee humble thanks for the light of Thy gospel. Make us more grateful for this Thy mercy, and more zealous for the salvation of all mankind. Upon all the redeemed souls whom Thou hast gathered to Thyself, through thy laboring servants throughout the world and in our own land, pour out Thy Holy Spirit, that, as Thou hast begotten them again unto a lively hope, so they may ever be followers of Thee as dear children. Deliver them from all remaining sin, darkness and superstition; and grant that their faith and hope and love may grow exceedingly; make them to be ready for every good work, that by their zeal and faithful testimony, by their holiness and fruitfulness, they may glorify Thy name before all. Bless all missionaries of the cross, and especially give comfort and strength to those who are encompassed by dangers and difficulties. Hear Thou the prayer of Thy people in their behalf, and in behalf of all nations, that peace and righteousness may reign in them. For Thy Name's sake. Amen.

PRAY—

That a revelation of spiritual needs may be made in all our churches, leading to true repentance for unspiritual and unfruitful lives.

That the true Christian life may appear in its beauty and blessedness to the boys and girls in the Sunday schools.

That the home life of our land may be purified and preserved, as the essential strength of our national life.



Sentence Prayers

Gracious Father, may some glimpse of larger truth be given to me to-day! May I not be contented with yesterday's revela-

tion! May my windows be opened toward the East that I may catch the dawn of new days and the coming of new light!

Send forth more laborers into Thy harvest, O Lord, that there may be no unoccupied fields, that deserts may blossom into gardens and every dead sea be made alive.

May Ethiopia come to Thy light, O Master, and her Kings to the brightness of Thy rising.



Thoughts to Grow Upon

To lighten a dark room, one does not need to sweep out the dark. — *Hahn*.

The teaching of our Lord in the Sermon on the Mount made a special appeal to me when I was a Hindu. The death of our Lord on the Cross and his prayer, "Father, forgive them, for they know not what they do," also made a special appeal to me. It was the sense of sin that forced me to accept Christ as my Lord and Saviour. I found no remedy for my sins but the Lord Jesus Christ, who shed his blood for me.—*Nihal Singh*, Indian Missionary.

The essence of the Christian Gospel is a distinct and unique spirit. You cannot replace Hindu error by Christian truth without thereby replacing the Hindu by the Christian spirit.—*A Missionary's testimony*.

Wherefore putting away falsehood, speak ye truth each one with his neighbor.
— *Eph. 4 : 25*.

He who would understand a painting must give himself to it. — *Ruskin*.

The life alike of the corn and of the conscience, was, as Jesus saw it, a process of development through service, of self-realization through self-sacrifice. The life that withheld itself was checked and dwarfed; the life that yielded itself was enriched and confirmed.—*Peabody*.

Character is what a man is in the dark. Character is not Sundayness but everydayness.



THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY
Secretary W. T. Stackhouse, D.D.

OUR OBJECTIVE: TEN CENTS PER WEEK PER
MEMBER AS THE MINIMUM FOR MISSIONS

Figures That Talk

Nearly all these churches have made the Every-member Canvass, and have reported the following pledged increase to missions for the year 1912. Many of these churches also report a marked increase for the support of the local work. For several of these churches the increase indicates only the amount for the Home and of Foreign Mission Societies, and for some others it includes all benevolences. Fuller facts concerning these churches is given in the annual report of the Laymen's Missionary Movement. Kindly read.

NAME OF CHURCH	INCREASE
Calvary Church, Sacramento, Cal...	\$200.00
Immanuel Church, Spokane, Wash.	260.00
Broadway Church, Denver, Col....	1,101.00
First Church, Belvidere, Ill.....	132.00
First Church, Downer's Grove, Ill...	302.00
Baptist Church, Peoria, Ill.	476.00
Berwin Church, Berwin, Ill.	1,005.00
First Church, Columbus, Ohio	217.00
Wilkes-Barre Church, Wilkes-Barre, Pa.	534.00
Roxborough Church, Philadelphia ..	327.00
Wayland Memorial Church, Philadelphia	384.00
First Church, Minneapolis	2,000.00
Hammonton Church, Hammonton, N. J.	83.00
East New York Church, Brooklyn ..	105.00
Elmhurst Church, Brooklyn	568.00
Richmond Hill Church, Brooklyn ..	514.00
Marcy Avenue Church, Brooklyn ..	1,460.72
Hanson Place Church, Brooklyn ...	905.79
First Church, Rochester	1,552.35
Lake Avenue Church, Rochester	1,757.10
Park Avenue Church, Rochester	214.65
Second Avenue Church, Rochester ...	558.33
Calvary Church, Rochester	384.61
Roslindale Church, Boston	317.20

First Church, Beverly, Mass.	312.00
South Church, New Bedford, Mass.	156.00
First Church, New Bedford	228.80
Winter Hill Church, Winter Hill, Mass.	527.00
West Somerville Church, West Somerville, Mass.	900.00
First Church, Medford, Mass.	330.72
Washington Street Church, Lynn, Mass.	590.00
First Church, Melrose, Mass.	260.00
North Church, Brockton, Mass.	158.60
First Church, Brockton	624.00
First Church, Jackson, Mich.	315.00

Total increase \$20,445.87



Campaign in Southern Illinois

On April 7th we completed our Laymen's Missionary Campaign in Southern Illinois. We held ten meetings, nearly all of which were group meetings, at the following centers:—Alton, Jacksonville, Quincy, Springfield, Champaign, Aurora, Rockford, Kankakee, Elgin and Joliet.

Executive Secretary J. F. Ingram and the District Secretaries assisted the pastors and committees in setting up the meetings. We were assisted in carrying out the program at the meetings by Drs. J. Y. Aitchison, E. P. Brand and T. L. Ketman. At Champaign Mr. John Chapman delivered a strong address to the 160 men gathered in that service.

This was one of the very pleasant and successful campaigns of the season. The pastors and committees in all the group meetings were most hearty in their support of the very definite policy for advancement presented and adopted by the

men at each of the services. Our laymen also were very appreciative of the program that is being presented to our Baptist forces by this great Movement.

At the ten meetings named, seven of which were preceded by a supper, we had a total attendance of 1,202 men, beside the ladies who were present. What was true in many other places during the winter campaign was true here also, that much of the success attending our meetings was due to the splendid service rendered by the ladies. In some instances they provided the supper free of cost. We desire here to record our very high appreciation of all they have done to make our meetings both pleasant and profitable.



The Year's Work

A review of the year's work will appear in later issues, in extracts from the Annual Report of the General Secretary. Or the full Report may be obtained by dropping a card to the General Secretary's office in New York, No. 23 East 26th Street. The Report contains some facts that should be read, especially as we are passing through that period in our Convention work when many are asking "Does it pay?" and "Are the results worth the expense incurred in getting them?"

These questions are fair. Read the answer. The Laymen's Movement will govern itself according to the honest verdict.



The Missionary Education of Men

BY SECRETARY STACKHOUSE

4. THE MISSIONARY MAGAZINE

No one questions the power of the printer in the work of education. What the daily and weekly papers are as an agency for the dissemination of general news, so is the missionary magazine for the dissemination of missionary news. Every denomination has its missionary periodical. These should be published at a cost within the reach of every home; and

a supreme effort should be made to secure every family as a subscriber. The denominational missionary magazine should be among the best periodicals published. It should be up to date, well written, well illustrated; and it is sure to be well read. Our Baptist Magazine MISSIONS ranks among the very best, and should be found in every Baptist home.

In some judicious way, an effort should be made by the missionary committee of every church to put a missionary magazine into every home in the congregation. In cases where the family is unable to subscribe some wise method should be adopted by which the reading of the missionary periodical should be regularly put at their disposal.

5. THE WISE DISTRIBUTION OF LITERATURE

Great good has been achieved by the dissemination of missionary literature throughout the congregation. Much also has been done by the distribution of books and pamphlets of a missionary character at Men's meetings, where special attention has been called to the purpose and merit of the material to be disposed of. It is a well known fact that much of the literature sent through the mails goes into the waste basket, and that much of the missionary material generally circulated is read only by those already interested. The question requiring an answer, is how to get those who are not interested, and who do not read missionary literature, to become interested and to read this literature. Various methods other than those already mentioned are being tried—and with some measure of success. For example, the pastor calls the attention of the people to some book of great interest and merit that he has read, giving some striking fact that may whet the appetite of the hearer, and thereby cause him to secure and read the book. He in turn will tell some one else, and thus the book may be read by many. The pastor may not only direct the missionary reading of his people very materially, but he may induce many to become readers in this way.

(Concluded next month)



OBSERVATIONS OF THE OUTLOOKER

JUST how the Baptist historian of the future will estimate the Des Moines Convention the Outlooker does not pretend to forecast. Probably it will not be regarded as epochal or startling; yet it is certain that the week was one of no small importance. Distinct progress was made in some directions, and the ground was cleared for aggressiveness. The delegates would doubtless agree that it was worth while to be there, even if the strain of trying to hear put an added tension on the nerves. If there were weak spots in the program, there were also exceptionally strong ones. No one who was present will soon forget the Sunday morning hour when Dr. Morehouse, veteran statesman missionary leader, preached the Convention sermon. Nor will the inspiration of the evening when the outgoing missionaries were presented, and President Woelfkin gave his address, be lost. Two such occasions, even standing alone, would make the meetings memorable; but there were others, as the report indicates.

* *

The Outlooker is frequently impressed with the fact, which ought to be singular but isn't, that men whose business it is to know how to speak, since speaking is their profession, do not seem to have learned how, or else have forgotten. There is that bad habit of facing now toward one side of an audience and then the other—bad, that is, when the audience is so large and the auditorium so imperfect acoustically that only by speaking straight ahead with the chin up and the enunciation clear and perfect can the speaker be heard. There is the bad habit

of dropping the voice at the end of the sentence without increase of vocal force, so that the sentence is left unfinished. There is carelessness as to result, for a speaker who is alert to a difficult situation can detect whether the audience is hearing or not. Now the people have a right to expect effective speaking from those who occupy speaking positions, and some men who have wondered why pulpit committees did not go further with their highly commended names would get a light on the matter if they were told frankly that it was because they did not properly use their voices and exercise their wits when they stood before an audience.

* *

Take it at Des Moines, for example. Grant that the Coliseum was a difficult place to speak in, it was not impossible. Not a speaker on the program or floor but could have made himself heard if he had known how and looked after the matter sufficiently. It was not lack of voice but of appreciation of the requirements. When a speaker was called upon to speak louder, he immediately turned toward that side of the house whence the call came and left the other side blank, instead of increasing volume and looking straight at the center. The simplest rules of clear expression and common sense were disregarded day after day, and interest was often lost. Our seminaries have enough to do, but their graduates should be taught two things—to have something to say worth saying, and to say it so that it can be heard and understood in any and every place or situation. It ought not to be over difficult to learn not to

shout in a small room, not to use a low tone in a big room, and not to mumble one's words in any room. The brethren who knew how were heard at the Convention and the others weren't, and the latter lost even more than the Convention did.

* *

The Outlooker frequently heard it said at Des Moines, after some debate over petty things, that it was better to have things out. Perhaps, but it is vastly better never to have them in. That ought to occur to Christian men. A Convention like ours must move on the plane of principles, not personalities. There is possibly some talk in religious conventions as in political ones, where democracy means "my"-ocracy and not the other man's.

* *

Mr. Mornay Williams of New York got off one of the good things to a group of friends. The headlines in the morning paper for the first two days were of the somewhat yellow type, one reading, for instance, "Reported Waste of Missionary Money," with nothing but rumor to sup-

port such a startling statement; the other spreading in great type this: "Baptists lose faith in the Bible." "Well," said Mr. Williams, "the papers yesterday morning said we had lost our money, this morning they say that we have lost our faith, and I don't see anything left for them to say tomorrow morning except that we have lost our reputation." It was, however, the newspaper perpetrating such headlines that lost reputation. And things went better afterwards, owing in part perhaps to an interesting interview between some delegates to the Convention and the newspaper men, who meant well but had a penchant for scare headlines.

* *

If there is one thing we should seek for more than another, it is to be providentially prevented from saying the wrong thing at any time. It is bad enough to say the right thing at the wrong time, but not so bad. Once or twice at Des Moines one was reminded of the ancient but always applicable bull fastened on the orator who was said never to open his mouth but he put his foot in it.



STUDENT VOLUNTEERS IN SUMMER CAMP IN MAINE

Missionary Program Topics for 1912

<i>January.</i>	HOME MISSIONS IN NEWER PARTS OF OUR COUNTRY.
<i>February.</i>	HOME MISSIONS IN CITIES.
<i>March.</i>	HOME MISSIONS FOR NEGROES.
<i>April.</i>	PUBLICATION SOCIETY WORK. CHAPEL CARS AND COLPORTERS.
<i>May.</i>	BIBLE, TRACT AND SUNDAY SCHOOL.
<i>June.</i>	THE NORTHERN BAPTIST CONVENTION.
<i>July.</i>	STATE WORK.
<i>August.</i>	OUR EDUCATIONAL WORK.
<i>September.</i>	HOW OUR MISSIONARY EVANGELISTS DO THEIR WORK.
<i>October.</i>	OUR MEDICAL MISSIONARIES.
<i>November.</i>	BAPTIST SCHOOLS AND COLLEGES IN THE ORIENT.
<i>December.</i>	BAPTIST MISSIONS IN AFRICA.



August Topic: Our Educational Work

1. DEVOTIONAL EXERCISES.
2. THE NORTHERN BAPTIST CONVENTION'S COMMISSION ON RELIGIOUS AND MORAL EDUCATION.
A five minute paper on the purpose and work of this most important commission. Material found in the Des Moines Report of the Commission.
3. THE MORAL AND RELIGIOUS EDUCATIONAL FUNCTION OF THE LOCAL BAPTIST CHURCH.
Paper or address. See page 3 of Commission's Report.
4. EDUCATION CONCERNING THE CHURCH.
What is a Baptist church, its origin, history, character and significance. A denominational study.
5. THE SUNDAY SCHOOL AS AN EDUCATIONAL FORCE.
The new ideas and methods of graded lessons and teacher training.
6. THE YOUNG PEOPLE'S SOCIETY AND EDUCATION.
Mission study classes, training for social service.
7. SUGGESTIONS FOR A COMMITTEE ON RELIGIOUS EDUCATION IN A LOCAL CHURCH.
8. THE NEW EDUCATION BOARD AND ITS MEANING.

Address by the Pastor. Basis of facts found in the Report of the Convention's Board of Education at Des Moines. The Baptist advance movement in education and its great promise for the future of our denominational schools of all grades, academy, college and seminary.

NOTE.—The material for this program is contained in the (1) Report of the Board of Education; (2) Report of the Commission on Religious and Moral Education, together with Bulletin No. 1; (3) leaflet on Suggestions for a Religious Education Committee. As none of these Reports will be available in time, MISSIONS has prepared a Bulletin giving the necessary information. Sent on application, for a two cent stamp.



The Annual Meeting

BY FRANCES M. SCHUYLER

On Wednesday, May 23, at two o'clock, the annual meeting of the Woman's American Baptist Home Mission Society was called to order by the President, Mrs. A. G. Lester. Mrs. Andrew MacLeish, of Illinois, President of the Woman's Foreign Society of the West, led the devotional services.

The address of Mrs. Lester, after a happy allusion to the spirit of the Iowa people as evinced in the welcome extended and the prevailing hospitality, included devout expressions of gratitude for the blessings of the year, not the least that of a slight balance in the treasury; the appointment of twenty-four young women who have gone into twenty new fields, and twelve into fields already occupied; the waiting list representing most urgent needs, and an expenditure of \$20,000 more than the board could command. The changing conditions of America were touched upon and Mrs. Lester asked "Have we become complacent, calling ourselves a Christian nation, satisfying ourselves with the belief or hope that some how, because our forefathers put upon this land the stamp of Christian—that somehow, because thousands of church spires are pointing heavenward—the people would be won for Christ? We are told that the heathen in our foreign fields gladly receive the gospel, here they are indifferent and do not want Christianity. Our hope is largely in the children—this is our special work."

Reference was made to the vast immigration problem, the character of these

foreign people and the cults that have developed, and the question was raised, "Are we a Christian nation when only 20,000,000 out of 90,000,000 to 100,000,000 of our population are members of evangelical bodies and a very small proportion of these are active church members? Children to the number of 12,000,000 with no religious influence are a factor in the 58,000,000 of non-Christians in our own United States." The beneficent work of the missionaries of the Society at Ellis Island, the cooperation with city mission societies, our obligations to the Indians to the Latin Americans, to Mexico, Cuba, Porto Rico, the appeals of the Negroes of the Southland, the special appeal of the National Training School at Washington, D. C., the provision of a cottage for domestic science as a memorial to Miss Mary G. Burdette, the excellent work of Miss Jennie L. Peck in this school, and the need for a wider vision of the service the board may render were emphasized.

"We have our Training School on a firmer foundation than ever before and for this we are in large measure indebted to our pastors of our Chicago churches and the instructors from the University. We have splendid machinery now beginning to move in State and city organization. We have the local church, and now we want the vision of God's power that alone can make all these agencies effective. Shall we not be much in prayer for this great awakening—that America may be saved not for her own sake but for the world's sake." This was the conclusion of this excellent, comprehensive address.

Miss Harriet P. Cooper, a general



MRS. A. G. LESTER, PRESIDENT

worker for the western sections, gave a graphic review of "Open Fields," and closed with an appeal for workers and funds to reach the vast unchurched regions.

Dr. W. H. Geistweit of California in presenting his theme, "The Heathen Invasion," threw a searchlight upon the cults and "isms" that are so prevalent and so destructive to the spiritual life of the follower. This address will soon appear in leaflet form.

A vesper service led by Mrs. W. P. Topping of Illinois encouraged the workers to "strengthen their stakes and enlarge their tents" until the sympathies and service shall include the whole world. The sweet singing of Miss Mary Walker of Des Moines added much to the interest of the hour.

Evening found the great auditorium filled. Many missionaries of the Society were upon the platform. After devotional exercises, in which Mrs. L. A. Crandall and Dr. J. A. Francis took part, Miss

Nathana Clyde of the City Mission Society of Kansas City spoke of her field and the great and increasing needs of this district. Misses Anna Hagquest, Anna Pederson and Anna Gustafson gave glimpses of their labors among the Scandinavians in Council Bluffs, Topeka, Kansas City, and Omaha. Miss Anna Hughes called attention to Wyoming with its almost limitless possibilities, and Miss Minnie Matthews spoke earnestly of the mill and mining regions in Missouri and the gratifying returns for the efforts made.

Rev. Martinus James of Boston was introduced by Dr. Howard B. Grose, who told of Mr. James' conversion and evangelistic work, and of sending him over and back in the steerage to investigate conditions. His address on "The Bitter Cry of the Immigrant" was based upon personal experiences and embodied a brief recital of the horrors of former steerage conditions and some improvement made as a result of government investigation, closing with an impassioned appeal for Christian love and sympathy to be extended to "the stranger within the gate." After the benediction by Dr. Grose the President declared the third annual meeting of the Society adjourned. This session was one of the best of the Convention. The report of the Board and the Treasurer will be considered elsewhere in this issue.



The Preliminary Meetings at Des Moines

The opening conferences of the Society, in connection with the annual meeting, were held in the First Baptist Church of Des Moines on Tuesday afternoon and evening. At the request of the President, Mrs. Lester, the officers and members of the board, with the district and state representatives, went on the platform that the delegates might see the faces of the women they had learned to know through the work of the Society.

A delightfully interesting feature of the exercise was the roll-call of the States. Each representative responded with greetings from her constituency and a few sentences relative to the conditions, favorable or unfavorable, in her territory. The

general tone was cheering and hopeful. Scarcely a failure was announced and an admission of discouragement was not heard from any source.

Words of greeting were spoken by Mrs. S. A. Wilcox and Mrs. Mel Webster of Iowa, to which Mrs. L. A. Crandall responded with fitting allusions to the cordiality of the welcome extended the character of Iowa's loyal sons and daughters, her political standard and educational advantages.

With a brief introduction Mrs. Lester presented the State representatives. Mrs. W. P. Topping, the aggressive leader of Illinois home mission forces, responded with the cheering tidings that her State had more than met its apportionment. "We have gone ahead of the sum asked of us and expect to do better next year." She said young women's work was increasing in interest and 21 societies are enrolled. The Over and Above League had raised three scholarships for the Training School in Chicago." Mrs. Webster reported that Iowa had met her apportionment, and Mrs. Charles G. West of Kansas told of the joy of her followers that the Society closed the fiscal year without a deficit. She gave a brief word picture of the needs of her State and asserted that Kansas was in many sections a field for home mission effort. That Michigan had more than doubled her gifts and been exceeded in legacies only by New York, was the triumphant message of Miss Florence E. Grant, director; while Mrs. Eugene C. Forest of Minnesota reported the stimulus brought to the local circle by the "Every Member Canvass." Minnesota was reaching the children in the Sunday schools and counting upon great returns from this faithful sowing of the seed in the young hearts. Mrs. R. G. Davidson rejoiced in the work of the three missionaries sent to Nebraska by the Society, and spoke of the helpful influences of Miss Harriet P. Cooper's work among the churches. "But," she concluded, "there remaineth much land to be possessed."

South Dakota through Mrs. E. T. Cressey was seen in its struggle with "crop conditions" which had seriously affected some localities. However, the con-

tributions were over \$100 in excess of last year. They rejoiced in having a young woman in the Training School, the interest was growing in the cause of missions, and there was no suggestion of discouragement or of retreating from their position.

A marked feature in Wisconsin's report was the statement of Mrs. Mary S. Smith that this was her twenty-fifth year in the service of the Society. She had seen the small struggling organization increase in strength and influence and rejoiced that her "beautiful and breezy" state had been a factor in its progress. Wisconsin had in these years given twenty-five fine young women to the work, a large number of whom had been in the Training School.

Mrs. Leon Tucker of California brought greetings from her State. Miss Mary Denny of Iowa said that the young women of her constituency had been brought very near to the field of operations and had been made to feel themselves real co-workers through the letters of Miss Mabel Young of Cuba, a former Iowa girl. "We are praying that our young women may be brought to a greater realization of the work this year and of the privilege of being Light Bearers of His truth," was her closing word.

Mrs. L. K. Barnes, assistant director for Western New York and a valued general worker, brought greetings from Mrs. William M. Isaacs, whose affiliation with the Society has been long, but who was prevented by illness from being present. She also conveyed the message of Mrs. John H. Coxhead of Western New York, that her loyal women had reached the desired goal and were already planning for an advance movement for the new fiscal year. Of those of her own field Mrs. Barnes had only words of warmest commendation. As a whole the State had not only sustained her reputation as leading the sisterhood of States but had gone beyond the mark suggested. A State organization had been effected, young woman's work was growing in interest and circles were increasing in number. Splendid leadership is telling in the Empire State and we may look for still greater things in the future.



MISS LORILLA BUSHNELL.

Mrs. MacMurray, President of the Brooklyn Branch of the Society, gave interesting statistics regarding their organization and the successful outcome of the year, and Miss Cooper told of her "many visits to many States" and of the heroism of the women she had met. Mrs. R. Mapelsden, District Secretary for the Middle States, gave a touching illustration of the loving devotion of a woman she had recently met at a meeting and paid high tribute to the love and loyalty of the women of her large territory. Mrs. Newell brought greetings from Oregon and the same brave spirit that had characterized others who preceded her was apparent in her personal testimony of daily intercourse with women whose hearts beat in unison with ours for the great cause represented.

A mere sentence from each of the missionaries upon the platform was all the time would permit, but it was a joy to look into the faces of the "Matthews twins" of Novinger, Missouri, Miss Anna Hughes of Wyoming, Miss Mary P. Jayne of Watonga, Miss Clara Flint of Colorado, Miss Anna Pederson, of Council Bluffs, Miss Mabel Young of Cuba,

Miss Lorilla Bushnell of Nashville, and Mrs. W. A. Petzold of Lodge Grass, Montana.

The evening devotional service was led by Mrs. Charles West of Kansas. Mrs. Leon Tucker of California urged greater Bible study on the part of the young women who are to be leaders and spoke of her class of Philathea girls who are growing into real missionary helpers.

The address of Mrs. Smith Thomas Ford on "Training for Service" was concrete, practical and beautiful. It was a statement of plans worked out in the experience of a devoted primary Sunday school teacher and a busy pastor's wife, and as such was extremely helpful.

Mrs. A. E. Reynolds, Principal, told of the home life of the students in the Training School, of the practical field work, the course of study, and the splendid corps of men and women comprising the faculty. She then introduced the missionaries upon the platform. Miss Alice Matthews said they were changing the ambition of the boy who had been content to reach the proud distinction of wearing a lamp upon his hat and horse shoes on his feet to something higher and better. Some of their boys are now in preparatory school, others in college with Christian service in view.

The condition of the public schools in Cuba was the burden of Miss Young's message. She pleaded for more teachers and better equipment and showed the very great possibilities presented in the island.

Miss Mary P. Jayne out of a full heart told of the advance in the work among the Arapahoes and Cheyennes and of the plans they were pursuing for the education and development of the Christian Indians.

The appalling need of the mining section and the vast stretches of territory utterly destitute of any gospel influence was the report Miss Clara Flint presented. An earnest plea for more helpers and funds for the Society closed the thrilling message of our young missionary.

Miss Bushnell, now in charge of the work of the Fireside School at Nashville, spoke of the vast influence of the work originated by Miss Joanna P. Moore, and the helpfulness of *Hope*, the monthly

messenger. Miss Bushnell's delineation of the improved conditions and her vision of possibilities revealed her grasp of the work and her fitness for its leadership.

At the suggestion of Mrs. Barnes telegrams of love were sent to Mrs. J. N. Crouse and Mrs. A. H. Barber, in response to their messages of the afternoon. This closed a very interesting and helpful session.

THE TRAINING SCHOOL

The graduates of the Baptist Missionary Training School held their annual meeting in the parlors of the Young Woman's Christian Association on Monday. Twenty-two women representing eleven States and Cuba, Burma, China, Japan, India, and the Philippine Islands, were present. Among them were pastors' wives with many cares, missionaries from the mill and mining section, from the Indian fields, from the work among the foreign-speaking peoples, from the Spanish-American populations, and from distant Asia. It was a delightful reunion and the love and loyalty expressed for *alma mater* was hearty and unanimous.

Officers and Managers of the Woman's American Baptist Home Mission Society Elected at Des Moines

GENERAL OFFICERS

Honorary President, Mrs. J. N. Crouse, Chicago; President, Mrs. A. G. Lester, Chicago; First Vice President, Mrs. George W. Coleman, Boston; Second Vice President, Mrs. L. A. Crandall, Minneapolis; Third Vice President, Mrs. T. S. Tompkins, Pasadena; Corresponding Secretary, Mrs. Katherine S. Westfall, Chicago; Recording Secretary, Mrs. F. L. Miner, Iowa; Editorial Secretary, Miss Frances M. Schuyler, Chicago; Treasurer, Mrs. Emma C. Marshall, Chicago.

MANAGERS AND GENERAL COMMITTEE

Board of Managers, re-elected for three years—Mrs. John H. Chapman, Mrs. S. T. Ford, Mrs. Frank Miller, Miss Martha E. Harris, Mrs. S. C. Jennings, Mrs. H. N. Lathrop, Mrs. C. V. L. Peters, Mrs. Johnston Myers, Mrs. A. E. Wells.

General Committee, re-elected for three years—S. H. Greene, D.D., H. F. Stilwell, D.D., Frederick E. Taylor, D.D., Edward S. Clinch, D. G. Garabrant, Orrin R. Judd, Frank C. Nichols, E. L. Tustin, Mrs. Charles E. Baker, Mrs. F. O. Draper, Mrs. Benjamin Dunwiddie, Mrs. D. J. Harris, Mrs. L. T. Hawley, Mrs. Charles P. Ladd, Mrs. Wm. M. Lawrence, Mrs. C. T. Lewis, Mrs. E. J. Lindsey, Mrs. E. J. Longyear, Mrs. W. S. Main, Mrs. C. A. Porterfield, Mrs. S. E. Price, Mrs. N. H. Smith, Mrs. Dewitt G. Wilcox, Mrs. John Williams, Mrs. Mornay Williams.

The Baptist Institution Where the Races Commingle



A GROUP OF FOREIGN STUDENTS—BAPTIST MISSIONARY TRAINING SCHOOL, CHICAGO

CONFERENCES

Three helpful and interesting conferences were held at intervals between sessions of the Convention. Methods of work in the local circles, state and associational organizations were discussed, and the benefits of systematic mission study considered. At the closing conference on Tuesday afternoon, the three presidents of the women's societies—Mrs. M. Grant Edmands, Mrs. Andrew MacLeish and Mrs. A. G. Lester—each gave a message for the year, to be passed on to the constituency. The thought presented was that the work was God's work, that no matter how much methods of administration might differ, the objective in all the service rendered was the advancement of His kingdom, the extension of His saving gospel.

It will prove the efficiency of the publication of an address and of a request in *MISSIONS*, for me to make known that before the April number of the magazine reached me in California, I had received a letter and a box of sewing school materials from Massachusetts in response to a request for these published in this April number! It does not seem such a very "far cry" after all, from Massachusetts to Los Angeles, when a letter comes in exactly four days and nights. I have already thanked the prompt sender of this help to a busy missionary. A morning is easily spent in cutting and basting for an afternoon class, and it is a comfort each week to find work already prepared.

Los Angeles is a great and wonderful city. It attracts and yet appals, with its building schemes and other business en-



MEXICAN CHILDREN IN LOS ANGELES

Work Among Mexicans in Los Angeles

BY MRS. JANIE P. DUGGAN

I was very glad to see my present address given in the April issue of *MISSIONS* as, for some months, letters have had a weary time in following me from Porto Rico, here and there. Correspondents had been duly notified of my coming to Los Angeles, but some unknown friends, and representatives of missionary societies will have found it hard to understand the delayed answers to their letters of inquiry and of cheer, during the past several months.

There is nothing that I know of, except the Pacific Ocean, to keep it from growing more than the twenty miles westward which stretch between its limits and the coast. Already, the "shoe-string" strip bordering the Pacific Electric Railroad from the city to its port, San Pedro, is being laid off in embryo suburban districts.

These great works call for camps and permanent communities of foreign workmen, in brick-making, railroading, gardening and farming, and many nationalities are gathered here. There is a Mexican village—no other people—at a

railroad station on the Santa Fe road, ten miles from town, for a large brickyard. The beet industry takes the Mexicans into camps for several months in the year, in the districts given to this, so that when one misses families here and there and asks for them, the answer in these days is very likely to be: "Gone to the beets."

The Japanese have a handsome Buddhist temple not many blocks from our own Baptist Mission. It seems to me that every cult, every division, sub-division and variation of every cult that there can possibly be is found in Los Angeles. In fact, I read recently on the Sunday service page of a Los Angeles paper that this city of the Angels comes next to Boston, Mass., in this respect.

But evangelical Angelenos are alive and at work, and those who know better than I, with my short experience, are writing of the special work of the Baptist churches here. Baptist mission work among the Spanish people must be a difficult matter for some time to come, but progress is being made. The work in Southern California is under the State Convention of this southern section, with Rev. J. F. Watson as secretary and Rev. L. E. Troyer as superintendent of this special work. The Convention cooperates with the Home Mission societies of Chicago and New York City in this branch of the religious activity. The Woman's Society of Chicago has two workers among the Spanish population here: Miss Edna Miller, now in Monrovia, a neighboring town, and the writer, for the present located in Los Angeles itself. Time may suggest the advisability of my moving to a more needy point, but just now we are concentrating here until the way opens to larger things. There is already a little Mexican church organized, with an interesting Sunday school founded by the indefatigable Mr. and Mrs. Troyer. I find it much harder to touch and influence the children and their mothers for the Gospel in this city than it was in Porto Rico, partly owing to the fact that they are only parts of great American communities instead of being natives in their own land, with their own customs. The Mexican character also is more reserved. But difficulty in a work

only adds interest and we do not despair of finding a people chosen of God among these dark-browed, serious, thoughtful foreigners, belonging to the Roman Catholic Church. In many a home I have found a welcome at first because of being able to speak with the women in their own tongue. It always seems a surprise



MEXICAN HOPEFULS IN LOS ANGELES

to them that some of us know their own country and speak Spanish, for many of the better class of them feel isolated in this foreign country, as Americans do in Mexico.

I find them here in great numbers from all the border states of Mexico, and some even from the center and south of the Republic. I like to have them tell of their wanderings, on foot usually, from home into this country across the border. Many of their stories are full of hardship, of grit, of persistence that speak for the Indian strain in their blood. I know a family from Torreon, another from Saltillo and also one from Parras. Many come from Zacatecas. A young wife is a member of the Baptist Church in Toluca, having been baptized by Rev. W. D. Powell, then missionary under the Southern Baptist Convention in that city. And so it goes—a fascinating study of conditions, ravelled edges of all sorts of

lives and experiences, promising much when we can concentrate our work and gather up the threads.

As a tenderfoot I have a good deal to learn yet, for this city mission work at home has its perplexing, complicated side for me, hitherto a foreign worker. I hope the churches, societies and bands which were so faithfully interested in some phases of the work in Porto Rico during my residence there, will not lessen their interest in the Island work, but will continue also to enlarge the borders of their study and personal effort to keep up with this wonderful coast-country of the Pacific and the Lord's work here in Los Angeles.



Lights and Shadows in Sunny Mexico

BY EDNA C. KIDD, MEXICO CITY

One of the hindrances to our work the past year has been the war. No one thinks seriously these days of anything but the revolution, and as Juarez has once more fallen, excitement reigns. "To what are we coming?" "Where will all this end?" murmur the helpless ones. Then at the thought or mention of the intervention of the great United States their looks towards us blacken who, to their thinking, are so unfortunate as to come from that land. So our work is hindered again by racial prejudice.

Then the people as a mass are very ignorant, hence exceedingly fanatical; and others although convinced of the falsehood

of their own faith and the truth of ours refuse to obey. "What will the friends and relatives say?" "Well, this has been the religion of our fathers and must be ours also." So great is their fear of our religion that many believe that to live in the same block with a Protestant is dangerous, and when they find we are near, put out palm leaves on their balconies to scare away the "devils."

When ignorance is not the chief cause of their unbelief, liberal-mindedness usually is, for education quickly helps them to see their errors, and as soon as they are convinced of this, they turn from every form of religion and it is harder than ever to convince them of the truth.

One of the chief causes for discouragement in our mission at Mixcoax this past year was the woman of the house. We found to our grief that although her tongue was always generously oiled with religious sentiments, her life was anything but an example to those around about us there. There is little doubt that many people think still and will for years to come, that all Protestants lie, steal, drink pulque and smoke just as she does. The very mission room, in our absence, was used as a banquet hall where liquors were served in generous quantities. More than once I encountered this woman under the influence of drink—the children trying to lull my suspicions by saying that "mother had a fever." One young woman in particular, whom we had interested greatly in the gospel, upon becoming acquainted with this member of our mission, was led far from us and has never returned. Greatly hurt and most unjustly angry with us she refused to let the children attend our services, and as the family was large, it crippled our work considerably, especially as two families of children had just moved from the pueblo.

Still another difficulty is that some evil-minded persons in the street throw stones and sometimes fruit through the window into the mission during services. They have broken the lights of the window and for this reason some of the more timid refuse to continue with us.

The last discouragement in our work this year is a very sad one—the death of our kind pastor, Mr. Barocio. There are

few in any land so gentle, kind and thoughtful of all, and especially of their wives and families. The people of the church mourn his death deeply. I have taken care to visit the members in their homes and tell them that although we have lost our much loved leader, the cause of Christ must go on.

a pulpit, a large lamp, a sign-board and a dozen chairs. This makes quite an addition to our room. I have taken pains to put up a pretty red curtain just back of the pulpit, white curtains at the windows and a little white cover on the table. This, with white walls and red floor, makes a very cheerful and inviting in-



CARTING WATER—A PRIMITIVE MODE STILL EMPLOYED



BAPTIST PARSONAGE IN MEXICO CITY A REFUGE DURING THE TROUBLES

But although the clouds hang heavy over us, still the sunshine bursts through at times and we lift our eyes in thanksgiving to the great Giver of all joy. There are also reasons for real encouragement in our work. First, we have at least secured a new house for our Mixcoax mission, and our faithful Trinita, a fitting example of Christianity to all around, cares for it with a shining face, glad to be of a little service, if only in a humble way, to the cause she loves. It is a room directly on the street, so that it is convenient for passers-by to enter. They prefer to stand at the window and listen, however, fearing eternal punishment if they enter.

We have also had some improvements made to our mission by special donation—

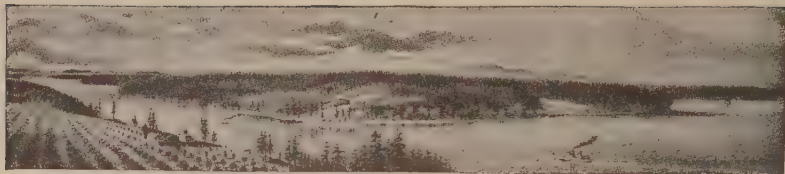
terior, and the people enjoy coming to an attractive place.

If only the war does not molest us here, we can safely say that our work will progress. These are days of seed-sowing, but we are confident of a harvest at last. Pray the Lord of the harvest, with us, that He may not only thrust out more laborers but that the ingathering may be speedy and abundant.



Enough for the Present

The response to Mrs. Duggan's request for patchwork and bags has been so prompt and generous that her three sewing schools are now well supplied for the present. This shows how MISSIONS is read.



"From Ocean to Ocean"

THE Woman's American Baptist Home Mission Society has issued a record of the last year's work, under the above title. The 178 pages of closely printed matter contain news from all the fields of the Society, which has a devoted and capable force of missionary workers and teachers, whose enjoyment of their service, however hard or disagreeable, is evident. We indicate here what is to be found in this record of achievement. Missionary committees should send for a copy, as it will be invaluable in the making of programs.

First comes the Training School, which has rendered such signal service to the world, sending forth into the home and foreign fields trained women of high character. Mrs. A. E. Reynolds, the Acting Principal, tells of the year and the home life of the institution. Next month the Training School will claim attention, with the report of the graduation exercises.

Alaska is the first field considered. The only work the Baptists are now doing in that vast territory is that of the Woman's Society in the Orphanage at Wood Island, where twenty-four girls are cared for.

Messages from teachers and matrons in the Mission Schools among the Indians and Negroes follow. There are 11 workers in the Indian Schools. In the National Training School for Women and Girls in the District of Columbia, which seeks to do for the colored girls what the Chicago Training School does for its students, the Society provides the dean, Miss Jennie L. Peck. We shall soon have a sketch of this school. There are 94 teachers and matrons under the Society's appointment in the Negro schools, this constituting the largest group in the field force. Next come the 21 teachers in Mexico, 15 among the Chinese, and 9 in Cuba and

Porto Rico. Thirty-two of these school workers furnish detailed reports of their progress, and the story is bright and helpful, full of quotable things for prayer meeting or mission circle.

Next we are taken into the Western Fields, and see the young women at work as missionaries, evangelists, home visitors and general helpers. In Colorado, Idaho, Kansas, Nebraska, Utah, Washington, Wyoming, South Dakota, Missouri, West Virginia, South Carolina, among the mill and mining people, the Mormons, the frontier folk, this splendid service is rendered in the Master's name. In all these places there is a work for women which only women can do.

Realizing the gravity of the immigration problem, the Society has undertaken work among the newcomers, beginning with Ellis Island, where Miss Martha M. Troeck is one of the most valued workers. It takes fifty pages to give the field reports of the young women engaged as missionaries to the various nationalities. More than 80 of the Society's appointees are in this kind of work, and their experiences reveal the readiness of the foreign populations to receive the gospel when it comes through human kindness. It is good to note that the Secretary of Commerce and Labor and the Commissioner of Immigration at New York are heartily in favor of all proper Christian efforts to reach and help the immigrants as they are passing through their first tests in a strange land.

The Department of Fideside Schools, originated by Miss Joanna P. Moore and now in charge of Miss Lorilla E. Bushnell, discloses in its report the nature and extent of a work destined to accomplish much good for the Negroes. This work touches the mothers as well as the children, and has for its ideal a new home

life for a race. Miss Bushnell says she has found in it the happiest service of her life, as certainly the most needed.

The record closes with the reports from the work among the Slavic races, the Indians, and the Spanish-speaking peoples in Mexico, Cuba and Porto Rico. A complete list of missionaries and teachers is given, with addresses.

From this summary the value of the handbook will be apparent. Miss Frances M. Schuyler, the editor, is to be congratulated upon such a presentation of a varied and extensive work. The illustrations add to the interest.

MISSIONS AND MISSIONARIES

<i>Missions</i>	<i>States and Territories</i>	<i>Stations or Headquarters</i>	<i>Missionaries</i>
General Workers ...	7	6	9
American Populations			
in West	8	9	12
Mill and Mining Populations	4	4	6
Landing Place	1	1	2
Finns	1	1	1
French	1	1	1
Germans	17	14	24
Italians	5	11	20
Jews	1	1	1
Syrians	1	1	1
Danes and Norwegians ..	4	4	5
Swedes	12	18	17
Slavic Races—			
Bohemians	1	1	1
Hungarians	1	1	1
Mixed Races	4	4	8
Poles	1	1	1
Russians	1	1	2
Indians	4	7	16
Negroes	15	26	41

Spanish-speaking People—

Cuba	1	7	7
Mexico	6	7	10
Porto Rico	3	2	7
Oriental—			
Chinese	2	2	2
Japanese	1	1	2

Total 153

SCHOOLS, TEACHERS AND MATRONS

Indians	2	3	11
Negroes	14	25	94
Chinese	3	5	15
Cuba	1	6	7
Porto Rico	1	1	2
Mexico	1	5	21
Alaska	1	1	3

Total 153

Total number of Missionaries, Teachers and Matrons 350

Ten workers are counted twice in the above numeration, making 340 Missionaries, Teachers and Matrons on the field during the year.

PARTIAL SUMMARY OF WORK

Religious visits	111,690
Religious conversations not included in visits	29,090
Fireside School, Families enrolled	10,075
Bible Bands and Teachers' Meetings	4,645
Industrial Schools and Children's Meetings	6,601
Sunday School Sessions labored in	8,702
Young People's Meetings attended and conducted	1,781
Women's Meetings attended and conducted	2,619
Missionary Meetings attended and conducted	1,865
Temperance Meetings attended and conducted	323
Sunday Schools organized	79
Temperance Societies organized	21
Other Meetings attended	30,528



Curious Customs Among the Russians

BY EMMA L. MILLER

Our Sunday school on Easter Sunday was unusually small and at the close a group of the girls came to tell me why they were not there. One of them said to me, "Miss Miller, it is a sin for us to come to the school today for it is a holy day and we have not eaten anything since morning and will not until we break our fast tonight." I was invited by one of the sisters at the mission to go with her to the Molokan meeting and gladly improved the opportunity. This meeting of the Holy Jumpers as they are called was held in the basement of a building and it was full to the doors. The people stood or kneeled through the entire service. The leaders would exhort, then the people would pray in concert, with their faces to the floor, confessing their sins. One of the leaders opened the Bible and then as they believe the Holy Spirit came upon them and made them jump and dance. The windows must be closed or the Spirit would escape and so the room was hot to suffocation. They sang in unison, in weird and strange tones, gradually working themselves up to a frenzy of excitement, when they would shout and clap their hands and dance and jump, and the clatter of feet could be heard all over the house keeping time to the music. No instruments were used, as they think the use of instruments wicked either in their church or homes. When they were worked up to a state of frenzy they would embrace and kiss each other, men and women promiscuously. This order of service was kept up for hours and sometimes far into the night when the people go home exhausted. The men who led in this service sat around a table piled high with bundles done up in white cloths. When they were through with the meeting they brought in benches, the people sat down in rows, and a group of men and women went to the table, unwrapped the bundles of food and broke it up, and then it was passed without dishes and eaten from the hand; after which water was passed. The food consisted of bread, cakes, pies and fruit—apples, oranges and bananas. And thus they broke their

Easter fast. Those who took part in the services were mostly old or middle aged people; for they do not allow the children to take part, and there were few children there. A group of large girls stood at one side but did not jump or dance. There are eight congregations of these people in this city and they all hold their meetings like this and have similar services every Sunday, morning, afternoon and night. These are the people among whom we have our work. The children are bright and dear and interesting, and were it not for the opposition and fanaticism of the older ones we would hold many of them in our Sunday school and industrial school. Their parents forbid them to come and yet we are gaining some of them a little at a time in spite of the opposition.



Seed Sowing Among Syrians

BY RAHME HAIDER, LOS ANGELES, CALIFORNIA

I will give you a little glimpse of our Syrian Mission. Three things have hindered our work this year from being what it ought to be. The building of the new chapel, the changes and the lack of volunteer helpers, all seem to have lessened our attendance for the last few months. But now we have a meeting place and the children are gradually learning the new rules and regular school hours, we are ready by His help to go forward, trusting that all this may be a new step for progress. I seem to hear God's voice saying "Be of good courage and He shall strengthen your hearts." During the past year I have made more than six hundred visits, held one hundred and sixty religious conversations aside from visits, have attended one hundred and twenty meetings including women's and missionary meetings and have conducted one hundred and twenty-one including teachers' meetings. I have labored as a Sunday-school superintendent for forty-six Sundays, have attended four and superintended one hundred and twenty-three sessions of the day and evening schools, in connection with which I have conducted one hundred and twenty-four devotional exercises, not mentioning the many hours spent in drilling the chil-

dren upon the Word of God. I have spoken over eighty times in public. Three young people from the evening school have bought Bibles and promised to read the Word in their homes. Four girls from the day school bought New Testaments and promised the same. May much good be done for the glory of His Name!

Rev. Mr. Tellfer who is the field secretary of the American Bible Society called a few months ago to see me concerning the need of Arabic Bibles for the Syrian Mission. Just then our new building was not yet completed and I asked him to meet me at the home of Mrs. Pettruccila, a French woman. Somehow she overheard our conversation, came forward and said: "I will donate five of these Bibles to the Syrian Mission," and gave four dollars for them. Leota Pettruccila is a faithful member and my Sunday secretary. We left her home rejoicing and praising God, greatly impressed that He had spoken to the heart of the mother. Oh, that He may speak to the hearts of many Chris-

tians. Pray that God may enable me to hold evening services this coming year and place the Bible in every home on the field.

"What have I planned for His Kingdom this year?" I ask myself. Three years and six months have gone by and so little has been accomplished. Has the preaching and teaching and drilling the children upon the Word of God all been in vain? But again I hear the sweet, silent voice, "My Word shall not return unto me void."



Rock River Assembly

The Home and Foreign Mission Conference will again form part of the Chautauqua program of the Rock River Assembly at Dixon, Ill., July 27-Aug. 10. Mrs. D. B. Wells has again been secured to lead the Mission Studies, and will deliver the lectures for both the Home and Foreign Missions Course, using the text books on Mormonism by Rev. Bruce Kinney and on China by Dr. Isaac T. Headland.

THE WORKERS' DEPARTMENT

PRAYER CALENDAR FOR JULY

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

July 12.—MISS R. AMELIA WILLIAMS, missionary among Negroes, James City, North Carolina. MISS MATHILDE BROWN, missionary among Scandinavians, Boston, Mass.

July 15.—MISS MAIME DAVIO, missionary among Italians, Boston, Mass.

July 19.—MISS FREADA GOEBEL, general missionary in Idaho. SENORITA MARIA MENDOZA, missionary, San Luis Potosi, Mexico.

July 23.—MISS NELLIE FIFE, missionary among Japanese, Seattle, Wash.

July 25.—MISS SARAH E. NOYES, missionary among Italians, New York City. MISS MARY BROWNE, missionary among the Indians, Watonga, Okla.

July 29.—MISS GERTRUDE MILLER, missionary in Guantanamo, Cuba. MISS MAUDE EDWARDS, teacher, Crow Indian Mission, Lodge Grass, Mont.

July 30.—MISS EDNA C. KIDD, missionary among Mexicans, Mexico City.

July 31.—MRS. JANE E. LINDSLEY, missionary among Negroes, Jefferson, Ark. MISS HELEN TENHAVEN, missionary among mixed Slavic races, Detroit, Mich.

August 4.—MISS BERTHA NICOLET, missionary among French, Taunton, Mass.

August 5.—MISS ELIZABETH HAMSTROM, missionary among Scandinavians, San Francisco, Cal.

August 6.—MISS ANNA M. DINGEL, missionary among Germans, Milwaukee, Wisconsin.

August 8.—MISS BERTHA KIRSCHKE, missionary among mixed Slavic races, Detroit, Mich.



Immigration—A Study

PART I.

1. Query—Were the Pilgrim Fathers immigrants? What induced early migrations? Which is America intended to be, a refuge or an asylum?

2. Conditions Abroad—Are they expellant? What induces immigration?

3. How many immigrants have arrived in the United States this year? How many countries are represented by immigration?

4. What nationalities are least desirable? Why? What countries send few women? Why? What one country sends more women than men? How many nationalities pass through Ellis Island?

References:

Aliens or Americans? Incoming Millions; Challenge of the City; Report of Immigration (f

1911; Washington, D. C., Census Report Bulletin 103; Table 5.

Obtained from the Woman's American Baptist Home Mission Society.

At the Landing Place.

A Visit to Castle Garden in 1885.

First Touch at America's Gateway.

PART II

AT THE LANDING PLACE

1. Examination at Ellis Island:

What classes are excluded despite methods of examination and investigation?

What are the experiences of those detained?

Is any provision made for their return to Europe if excluded?

2. Objectionable Classes:

Do the exclusion laws keep out all undesirable?

How many illiterates land yearly?

Do criminals creep into America in spite of the law?

How are anarchists debarred?

What of smuggling across the border from Canada and Mexico?

Can we expect greater reforms in exclusion laws?

Are there special laws for the exclusion of the Chinese?

What of the Japanese and the East Indians?

Are they among the desirable elements?

3. Desirable Classes:

What do we gain by commingling of the races?

Does the foreigner meet an economic need?

Is he always persuaded to settle where his labor is most desired?

References.—Aliens or Americans? Report of Commissioner of Immigration. On the Trail of the Immigrant, Edward Steiner. Objections to Chinese Immigration, Outlook, December, '05. Why Chinese should be admitted, Forum, March, '02. History of Immigration Laws and the Chinese, Atlantic Monthly, January, '06. Coming Americans, Miss Crowell, pp. 26-29.

Obtained of Woman's American Baptist Home Mission Society:

An Italian Missionary, 1 cent.

At the Landing Place, 3 cents.

A Personal Message from Miss Troeck, 1 cent.

Our Foreign Population (Lesson), 2 cents.

Italians in America, 2 cents.

Bohemians in America, 2 cents.

Bohemian American Catechism, 2 cents.

America's Newcomers, free.

MISSIONS, 50 cents for a year's subscription.



New Auxiliaries

New York—Manchester (Y. W.)

Ohio—Canton (Y. W. Whatsoever Society).

New Directors

California—San Francisco Association, Mrs. G. J. Oebli, 832 14th St., San Francisco. Vice—Mrs. C. Lamar, Res.

Indiana—Monticello Association, Mrs. C. L. Constable, Curry's Prairie Association, Mrs. C. R. Parker, Terre Haute.

Iowa—Cedar Rapids Association, Mrs. W. F. Garrett, 340 7th Ave. W., Cedar Rapids.

Nebraska—Northeastern Association, Mrs. Ellen Gemmell, Carroll. Vice—Mrs. M. McVeigh, Res. Northwestern Association, Mrs. C. B. Stephens, Chadron.

New Hampshire—Milford Association (Y. W. & Ch.), Miss Edith Cutts, Milford.

New York—Buffalo Association (Y. W.), Miss Edith Roos, 15 Holland Pl., Buffalo. Vice—Miss Wilkie Kahle, Res.

South Dakota—Northwestern Association, Mrs. Mary Feathers, Bottineau. Norwegian Association, Miss Jettie Jensen, Fargo. Danon-Norwegian Association, Mrs. E. P. Johnson, Howard.

State Director for Young Women and Children

Arizona—Mrs. H. E. Marshall, Prescott.



Wants of Missionaries

CHINESE

Miss Mary E. Berkley, 266 1-2 6th St., Portland, Ore.—Kindergarten supplies.

INDIANS

Miss Helen Farquhar, Reno, Nev.—Sewing materials, cut patchwork, lawn for handkerchiefs, beads for belts, wood carving knives, organ, Moody and Sankey singing books.

Miss Blanche Sim, Wyola, Mont.—Drawing paper for schools.

Miss Maude Edwards, Lodge Grass, Mont.—Drawing paper, water colors, reed for raffia work and material for quilt linings.

Miss Mary A. Brown, Watonga, Okla.—Bright colored bags with sewing material for Indian women, Christmas boxes and organ for Calumet Mission.

ITALIANS

Miss Maime Davio, 68 Warrenton St., Boston, Mass.—White thread No. 50 and No. 60, reed and raffia.

MEXICANS

Miss Marie Mendoza, 1 a de Mexico No. 22, San Luis Potosi, Mex.—Old Sunday School picture rolls.

NEGROES

Miss Mattie E. Walker, Baton Rouge Academy, Baton Rouge, La.—Cretonne for curtains, calico for joining quilts, books for library.

Miss M. Eva Richardson, 1703 Monroe St., Vicksburg, Miss.—Basted postal card quilt blocks.

Mrs. Rosa Fuller, Howe Bible Institute, Memphis, Tenn.—Box of clothes for flood sufferers.

Mrs. A. E. Read, Tidewater Institute, Cheriton, Va.—Gospel hymn books, pillow cases, sheets, clothing for boys and girls.

Miss Marcellette Williams, Waters Normal Institute, Winton, N. C.—Piano, sheets, pillow cases, school room supplies for primary room.

Miss Jessie D. Holman, 307 W. S. St., Longview, Texas—Tracts, good books for young people.

SCANDINAVIANS

Miss Mathilde Brown, 455 Shawmut Ave., Boston, Mass.—Sunday School picture cards and children's clothing.

International Baptist Young People's Convention

THE nineteenth International Convention of the Baptist Young People's Union of America will be held in Toledo, Ohio, July 4-7. Information concerning special rates can be secured by applying to W. E. Chalmers, General Secretary, 107 South Wabash Ave., Chicago, Ill. The general officers and local committees are planning for a big convention. Alvin C. Jones is Chairman of the Local Committee of Arrangements; Julius G. Lamson and John D. Rhoades, Vice-Chairmen; W. E. Cordill, General Secretary; L. O. Whitcomb, General Treas-

urer. The committees are all busy at work, General Finance, Printing and Badges, Halls and Decoration, Press and Publicity, Transportation and Side Trips, Entertainment, Registration, Music, Ushers, Exhibits, Information, Pulpit Supply, General Comfort, Reception, Patriotic Service, Evangelistic.

ation with Contemporary Kingdom Forces." Another evening will consider "The Social Message of the Church," when Dr. J. Quay Rosselle of Philadelphia will speak on "The Enemies of the Christian Home," and Dr. J. Q. A. Henry of Los Angeles on "Young People and Modern Community Problems."

Sunday evening will climax the meetings, when Dr. John A. Earl of Des Moines preaches the convention sermon. Sunday afternoon will be occupied by three simultaneous meetings when Dean Blanche G. Loveridge of Granville and Miss Ina Shaw of Topeka will address the young women; Mr. J. L. Alexander of New York and Rev. Avery Shaw of Cleveland the boys; and Dr. W. J. Williamson of



TOLEDO'S NEW POST OFFICE

Dr. Russell H. Conwell of Philadelphia will deliver his famous lecture, "The Silver Crown," on the evening preceding the convention, and give an address at a Patriotic Service on Thursday morning, July 4th, opening the convention. Foreign-speaking Baptists will give a spectacular presentation of "Christianity and the New Nationalism" on Thursday afternoon. Dr. Williamson of St. Louis will give the president's annual address, and it is expected that Dr. MacArthur will speak on Christian Citizenship on Thursday evening.

One evening will be devoted to "Baptists and the Modern World," with Dr. C. D. Case of Buffalo speaking on "The Modern Baptist Message," and Dr. H. A. Porter of Louisville on "Baptist Cooper-



COURT HOUSE, TOLEDO, OHIO

St. Louis and Rev. A. T. Sowerby of Toronto to the men.

Each morning there will be Workers' Conferences on Junior Work, Social Service, Executive Officers, Membership, Missionary, Devotional, Educational, and Social Committees.

E. R. Hermiston of the Chapel Car "Evangel" will have charge of the shop and street meetings, and Rev. H. H. Bingham of London the Personal Workers' classes.

One morning will center on "The Young People and the Church," when Prof. A. W. Anthony of Maine will speak on "The Young People and the Varied Work of the Church," and Dr. J. H. Franklin of Boston on "A Vision of the Future Conquests of the Church."

Baptist young peoples' societies of whatever name are cordially invited to send delegates.

WESTERN WOMAN'S WORK FOR FAR EASTERN WOMEN

The Initial Bow

BY MRS. ANDREW MACLEISH, PRESIDENT

THE Woman's Baptist Foreign Missionary Society of the West is very happy in taking its place among the other missionary organizations of the denomination in our consolidated missionary magazine. Something over a year ago consideration of the question of union began. Can it be but a year since *Helping Hand* so coyly refused the advance of her wooer, *MISSIONS*? Since then she has put her mind upon the matter seriously, with the result that she has developed a dual personality. Yes, *Helping Hand* is twins. To one of her, the joys and independence of spinsterhood still prove too alluring to be relinquished. To the other, the pleasures of family life and the power that comes from union seem the desirable lot. But still in spite of her differing decision, *Helping Hand* is twins, and each half loves and respects the other, and watches with a friendly interest till time shall reveal what is the best solution of the problem of publicity for the Woman's Foreign Missionary work of our denomination.

Last September the Board of the Society of the West voted to leave with the Society the decision of this question of entering *MISSIONS*. The formal vote was to be taken at the annual meeting in April, but as that is always of necessity largely local in representation, it was decided that a broad and thorough canvass must be made before that time, to secure the opinions of the entire constituency. Accordingly our State and Associational Secretaries were instructed to present the subject for consideration wherever possible, and to urge that the question be

studied not from the standpoint of feeling, but from that of judgment. What would most advance the interests of the special work committed to us women, a separate paper, or a place in *MISSIONS*?

All through the year has come to our office in Chicago a stream of votes from women, sometimes the women assembled in State Conventions, sometimes from associational meetings, sometimes from local circles; and the large majority have been requests that our Society take its place in *MISSIONS*. The reason given has usually been that *MISSIONS*, having a much larger subscription list than *Helping Hand*, would enable us to reach our constituency far more effectually. Investigation showed that in the West there are four subscriptions for *MISSIONS* to one for *Helping Hand*. The vote taken at our annual meeting in St. Louis stood three to one in favor of union with *MISSIONS*. The Board accordingly voted to make *MISSIONS* the official organ of publicity for our Woman's Foreign Society of the West.

And so, with good cheer and high courage, we make our bow in *MISSIONS*. The very decision to do so has accomplished one good thing. It has added several pages each month to the space for presenting Foreign Mission work. Up to the present time the magazine has represented three societies doing Home Mission work, and but one doing the Foreign. *MISSIONS* has been criticized as being unbalanced. But if so, whose fault was it? Not the fault of those who were in the magazine, but of those who stayed out. We have helped to a better balance of subject matter.

Now that *MISSIONS* has become our magazine, dear women of the West, let



MRS. ANDREW MACLEISH, PRESIDENT

us take hold with all our hearts to increase its usefulness. Its subscription list in our territory is something over 25,000. That is good, but it must be better. That doesn't begin to reach the great Baptist constituency of our splendid western country. How soon can we double it? Now, a long pull, a strong pull and a pull all together, men and women, Home

and Foreign, and what may we not do toward producing the best and most widely-read denominational missionary magazine in the world!

If we are a bit flamboyant, Mr. Editor, please attribute it to our youth. This is our first speech in MISSIONS.



The Western Society's Banquet at Des Moines

Perhaps the most far-reaching feature of the banquet was the burning of eleven one hundred dollar sticks out of the barrier of debt which stands in the way of the Society's advance. After the toasts pledge cards like the one on the opposite page were passed and the toast-mistress, Mrs. MacLeish, President of the Society of the West, burned one after another eleven celluloid sticks as fast as they were provided for by subscriptions from the audience. Telegrams were read from the women of Kansas City authorizing us to burn sticks for them. Now and again from among the 350 guests would come a voice, "You may burn a stick for me, Mrs. MacLeish, if you like." "Oh, I'd love to," would come the hearty response from the toast-mistress; and again the candle would sputter round a stick and devour it.

The first stick of the evening was taken by Dr. Woelfkin, President of the American Baptist Foreign Mission Society, who

MISS ELLA D. MACLAURIN
FIELD SECRETARYMISS MARY E. ADKINS
FOREIGN SECRETARYMISS E. JEAN BATTY
HOME SECRETARY

had come over from the Men's Banquet to respond to a toast. He volunteered to take a stick, with the remark, "If my wife likes this, she'll pay for it; if not, she'll make me pay for it."

Dr. Hunt, President of the Northern Baptist Convention, and Dr. Franklin, the new Foreign Secretary of the Society to which we are auxiliary, also responded to toasts; Dr. Hunt in his usual happy manner, and Dr. Franklin in a way that made us feel we could count on him to be always helpful.

Before receiving these fraternal greetings from the Men's Banquet, the company was addressed by Mrs. Hollingsworth, President of the Interdenominational City Mission Council of Des Moines. A word from Mrs. Lester, President of the Woman's Home Mission Society, and greetings from Mrs. Carroll, wife of the governor of Iowa, were followed by the introduction of the wives of missionaries. In response to the call of Mrs. Edmands, "head of the other half of us," as the toast-mistress aptly remarked, the following helpers from the foreign field were presented—helpers so-called, though many of them accomplish as much as the single women who go out with a full commission from a woman's society: From South China, Mrs. George Lewis, Mrs. Giffin, Mrs. Groesbeck; from East China, Mrs. Proctor; from Burma, Mrs. Giffin; from Assam, Mrs. S. A. D. Boggs and Mrs. Swanson; from Bengal, Mrs. Griffen and Mrs. Murphy; from the Philippines, Mrs. Bigelow; and from Africa, Mrs. John Geil.

Six wives and fiances of new appointees of the Foreign Mission Society were also presented, and the audience also looked into the face of Miss Edith Crisenberry, the kindergartner who sails this fall for Nowgong, Assam.

Miss Helen Rawlings, who has spent five years, including this past winter, at Huchow, China, came to us with fresh news of the unprecedented opportunity for the education of girls over there. "The revolution has come: There is absolutely no barrier to a woman's getting an education if she has the money to pay for it and can find a suitable school. Is educational work evangelistic work? you

ask. Women will not get the word adequately unless they can read: and the pupils who have been taught in our mission schools go out as great messengers for Christ."

Miss Louise Tschirch has been laboring for twenty-seven years among the Karens at Bassein, Burma. She also brought out clearly the value of our schools as evangelistic agencies. Few pupils leave school without becoming Christians, and our evangelists trained in the station school go back to the jungle to break ground for Christian work.

Dr. Emilie Bretthauer, a worker in Central China, began her remarks with three striking questions: "Does China need Christian nurses? Does China need Christian doctors? Does China need Jesus Christ? In the middle of the night in a lonely place we heard the voice of a woman crying over and over again, 'Spirit of loco come back.' What was the trouble? Her baby boy was sick with a fever and she wandered all night over the city uttering this heart-rending cry. You say she might better be at home caring for her boy. Hardly! She closes all the windows, piles on all the comforts and nearly smothers the poor child. The father, does he not care? Oh yes, he has called all the native doctors of the city. The nauseating Chinese medicine does no good. Chinese surgeons heat steel needles and punch holes in the boy to let the evil spirits run out. The priests on being sent for make a great noise to drive away the evil spirits that are causing the fever. But there is nothing in Confucianism for sick body or soul. The result of it all is a Chinese carpenter making a coffin."

Does China need Christian nurses, and Christian doctors? Does China need Jesus Christ?"

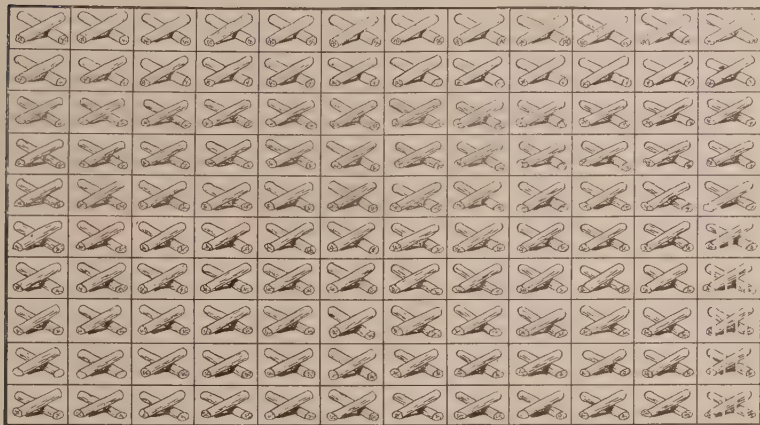
Mrs. Giffin of Kaying, China, knows just exactly how the animals in the circus feel. "The Chinese call us foreign devils. Americans stare at us because our sleeves are too big and our skirts too full. But if you'll only furnish us a building for our woman's work and our girls' school at Kaying, our furlough shall not have been in vain."

Miss Anna Fredrickson of Rangoon made one of her impressive appeals for

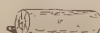
the 9,000,000 Burmans of Burma. As the people themselves in their beautiful figurative language express it, their feet are entangled in a dense tropical jungle. They cannot find the way out. They stand there with the huge knives of the country hacking their way blindly through the green wall before them. They cannot see ahead for the undergrowth.

Poisonous snakes of evil desire crawl about their feet. A few gay plumed birds of good impulse fly overhead; but they do not see them. They are too busy cutting away the poisonous vines that thwart their advance. "Is there any power that can save us? Do you know any power in heaven or earth that can extricate us from this tangle?"

\$24,000



This is the Barrier the debt has raised. Eleven sticks burned at Des Moines



These are the Sticks, two hundred and forty,
That make up the Barrier the debt has raised.



These are the Dollars which Christians earn;
One Hundred of them will buy and burn
A stick from the Barrier the debt has raised.
The Women and Children across the sea,
In shackles and bondage, while we are so free.
Are eagerly calling to you and to me
To take the Dollars the Christians earn,
And with them buy, in order to burn,
A stick from the Barrier the debt has raised.

This is the name of a Woman true,
A Christian Woman, who has caught a view
Of the untold good her money will do,
If used where the Gospel Story is new,
Where evils are many and joys are few;
She takes of the Dollars the Christians earn
One Hundred with which to buy and burn
A stick from the Barrier the debt has raised.

I desire to burn One Stick of the Barrier which prevents the Woman's Baptist Foreign Missionary Society of the West from carrying the Glad Gospel Story to millions of Women and Children dwelling in Oriental darkness and despair.

I therefore promise to pay into the Treasury of the W. B. F. M. S. W., before December 31, 1912, One Hundred Dollars, which shall apply on the Society's present indebtedness of 24,000.

I expect to receive, upon payment of this \$100, the symbol of a Stick, which I shall immediately burn, and thus signify that I have burned away one of the Two Hundred and Forty Sticks of the Barrier the debt has raised.

NAME

ADDRESS

DATE

OUR MISSIONARY MAIL BAG

2 NAKAJIMA CHO, SENDAI, JAPAN,
March 16, 1912.

MY DEAR MISS ADKINS:—I never felt as helpless and insignificant in my life as I have since coming to Japan. I am sure there is no remedy for conceit like the Japanese language. I am helpless indeed and can do very little. I sometimes get discouraged and think that I was doing much more at home, but I try to remember that I am now getting my preparation. It is hard, though, for those of us who have been doing things at home to be so dependent and useless where there is so much to be done. I do feel such sympathy for those who have never heard.

In our best worked province, according to statistics this spring, there are 1,300 towns and villages of over 500 inhabitants in which the gospel has never been preached. In the next best worked province there are 1,900 such towns.

We are all distressed about having to give Miss Hughes up. She has done much for the school and we will be lost without her. I don't like her getting married a bit.

I must not forget to tell you the good news. In a competitive examination given by the government for entrance into the higher normal in Tokyo, there were seven girls from the whole province to pass. Two of the seven were from this school. This puts us up before the government, doesn't it? This higher normal is the highest school for women in Japan. There was a big write-up in the paper.

I suppose Miss Hughes has written you about the revival in the school. Many of the girls decided for Christ and are standing loyally in spite of persecution. Cordially yours,

MARY D. JESSE.

* *

KAI YING, CHINA, March 22, 1912.

MY DEAR MISS ADKINS:—You will be glad to hear a word in regard to the result of our trip at Chinese New Year time. We chartered a boat, and with eight women of the class we went up river

about ten miles. Opportunities there were so good that we went no farther. Each day we were invited into different homes in different communities and crowds gathered to hear.

In one very nice new home the whole family, from the great grandmother (93 years old) down to the children, men and women, said they had decided to be Christians, and showed much interest. In another place an immense new house was thrown open to us and neighbors and friends gathered in while we told them our glad message.

There were so many dear old women in the seventies and eighties, and three in the nineties. In one group two of these old women persisted in rising and clapping when anything especially pleased them.

The house last mentioned contained 84 rooms and the family consisted of six people. An interesting fact was that the head of the house who, of course, made his money abroad, said when building it that not an image of any idolatrous thing should ever be brought into the house, and we saw none whatever. How earnestly we tried to urge them to instal Christ. I have never seen such willingness to hear; the great difficulty is in giving up every vestige of the old faith.

Morning, noon and night we were kept busy for five days, and then with our boat filled with women we dropped down the river for service in the chapel. For the past four Sundays there have been on an average fifty women at such Sunday service, while our Thursday prayer meetings here in the compound have been crowded. The climax came yesterday when six more of the women who have been under instruction were baptized. It was a very stormy day and the stream swollen and muddy, but not one of them would have it put off, and a crowd gathered to witness the ordinance. At the baptism all were so calm, so radiantly happy, that all who witnessed it were deeply impressed. Cordially yours,

(MRS. GEO.) JENNIE W. CAMPBELL.

HOPO, CHINA, March 14, 1912.

MY DEAR MISS ADKINS:—Before we left, the native women held a service in the largest house in the village of Fu-chu, ten miles from Kai Ying, from which there are always representatives at the Sunday service at the chapel. As the personnel of the audience frequently changed, the meeting lasted from 9 to 12 A. M. Each of our women rose to the occasion and spoke fearlessly, for the earnest little prayer meeting of the workers before the service had given them "power from above."

The day we left Kai Ying, my father took us to visit two of the largest temples of the city. In one, ten or twelve large guardian idols had been knocked down and broken by Revolutionists, but we found them worshiping just the same, for one of the keepers said, "The spirits are there just the same and must be appeased."

The same keeper showed us the bedroom of the chief goddess, whose image was in the temple. It was completely furnished, and he said, "We know the goddess uses the room because every morning the bed is warm and the water in the basin dirty!"

In honor of the new year, the temples were gay with fresh red and tinsel paper and the principal idols were dressed in new and beautifully embroidered clothes. Each temple had a large red poster spaced for each month of the year, on which the people were asked to record answers to prayers offered to the idols of the temple, and although it was only the second week of their first month, the first space was well filled! We watched the steady stream of worshipers for an hour or more and left with heavy hearts, realizing that though there were many who had lost faith in idolatry, it would be many a day before the people as a whole would turn from it. Cordially yours,

LOUISE CAMPBELL.



How the Leaven of Christianity Works

BY VICTORIA MITCHELL, BASSEIN, BURMA

There is really nothing I have ever seen more lamentable than a

little village of Christian people utterly ignorant and helpless in the face of heathenism. This school is the leaven that is raising the thoughts and aspirations of the jungle people to something above and beyond the paddy crop. Just one boy or girl in a village who has been here in school a few years can introduce, and practically does so automatically, a whole new train of thoughts and ideas that had simply never occurred to anyone before. Then there are those who go out to teach. We have eleven girls teaching during this vacation. They are sent out and paid by the woman's societies of this association. Two or three of them will teach the whole year. Three of them are in villages only a short distance apart and we have heard of many deaths from cholera in that neighborhood recently. So you can imagine how eagerly I opened a letter from one of them yesterday. The three villages had united for a day's meeting. An ordained evangelist had come to preach and the three girls with their pupils formed the choir. They are all heathen people, but Dun Byu said they listened with some interest and were much pleased with the singing. Four were baptized. Never a word about the cholera! I am so proud of the testimony that many of our girls and boys not only speak but live before these heathen peoples!

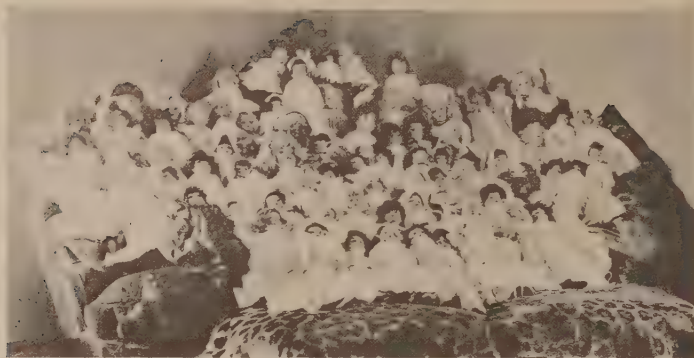


Looking Ahead

Here comes Fourth of July once more—always a reminder that it is time to begin preparations for the Christmas celebrations in our foreign mission schools. What are you going to do this year for the missionaries and the children on the other side of this round world? Here are a bunch of suggestions.

Start some porch parties this summer, at which the girls can dress dolls in American style for Chinese, Burmese, Indian and Assamese girls to play with.

Save up magazine and other pictures, especially those representing American life, and those that tell a story. Let the boys mount them in scrapbooks. If colored pictures so much the better, provided the colors are good. Remember that the



DOLLS THAT WENT TO MISS LARSH OF NYAUNG LEBIN, FOR CHRISTMAS

little Japanese and Chinese children belong to peoples who have developed a very high art of their own. Our color sense is cruder than theirs.

Gather together picture post cards, especially those that show beautiful scenery, as American buildings, or customs. They are of great use in teaching English, because the children can take them for subjects and write little stories in English about them.



CHRISTMAS GIFTS FROM CHURCHES OF THE EAU CLAIRE, WIS., ASSOCIATION

Make some collections of Perry pictures, especially little pictures of the Christ child, and that first Christmas. It is worth so much to be able to put the little concrete picture of what Christmas means into each child's hands.

Have a calico party, to which each invited guest brings a yard or more of bright-colored cotton stuff, to make the little jackets that the girls in India wear. A cake of soap is a much prized present; also pencils, writing pads, pretty little bags and purses.

And don't forget your missionary. Some one in my own missionary society made a charming suggestion the other day. She said, "When we come together for our study-class, while someone reads, why can't the rest of us work on pretty little personal presents for our own missionary, a handkerchief, a pin-cushion cover, slippers, an apron—anything that will brighten her Christmas and show her we love her?" Why not, indeed?

And when the things are done, along in early September, have a summer Christmas party, at which you display all the presents, and rejoice in the pleasure they are going to give. Be sure you charge a bit of admission, so as to have money enough to pay the freight on your boxes. Start them promptly so that they will surely arrive in time for Christmas. It takes three or four months to transport freight half round the world.

You can get addresses and shipping directions by writing to Miss E. Jean Batty, 450 E. 30th St., Chicago.

The Baptist Forward Movement

An Important Conference

The greatest enterprise of the present generation is the work of the Christian Church in presenting the gospel to all the people of the world.

There are many organizations used by the Church in this work. One of the plans adopted by the Church is its strategic far reaching educational work. Ten years ago, only two or three Mission Boards in the United States and Canada had any definite plan of missionary educational work for the local church in operation. In 1912 there are at least forty-seven Boards in these countries actually providing educational material and plans for the Church and the idea has spread to several European and Asiatic countries.

The Missionary Education Movement of the United States and Canada invited the educational secretaries and others having responsibility for the educational work of the Home and Foreign Mission Boards of the United States and Canada to meet for three days beginning April 12 at the Hotel Gramatan, Bronxville, N. Y., to consider questions of common interest. Twenty-six persons responded

representing eighteen different Boards and during the three days consideration was given to such themes as these:

1. How to make effective in the local church a unified plan of education and giving.
2. How to secure the co-operation of students in the missionary work of the church.
3. The spiritual aspects of missionary education.
4. The spread of missionary education in foreign countries.
5. The work of the summer conference.
6. A national campaign of missionary education.

It was decided:

1. That the Boards represented would promote the educational work in home missions in the autumn of 1912, culminating in Home Mission week, November 17-24.
2. That in the winter of 1913, emphasis should be placed on Africa, culminating in a celebration of the one hundredth birthday of David Livingstone on March 19, or on some convenient Sunday, possibly on Easter, March 23.
3. That cooperation be given in the expositions at Baltimore and Chicago.



RECENT MISSIONARY EDUCATION CONFERENCE, NEW YORK CITY



Another Missionary Called Home

How seldom we realize the import of the simple statements we read. The fact is reported in the papers that Rev. John A. Cherney, a missionary to China, has died at his post. Perhaps without a second thought we pass on to another item.

But that brief announcement came with startling suddenness to the First Baptist Church of Cleveland, of which he was a member from boyhood, and which made him its foreign missionary when he had dedicated his life to service abroad. Could it be possible that in the flush of young manhood, just ready through acquirement of the Chinese language for his preaching work, he had been stricken down. The church was saddened by the blow.

The item recalled to many others the farewell meeting in 1909, when Mr. Cherney and his bride gave the reasons that impelled them to choose the foreign mission field, and the hopes that animated them as they left their native land. They were such an interesting couple! It is said of Mr. Cherney that he had a genius for friendships, a winsomeness that could not be withstood, and that in his college days at Granville he had been a power for goodness unexcelled by any student of the generation. This character was revealed in his frank face; and those who saw the husband and wife stand together felt that he had found a worthy helpmeet. They and all who knew them will think tenderly of her in this heavy hour. Left with a little babe in the far off land, hers is the saddest burden.

College mates at Denison, Seminary mates at Rochester, the church to which for a year he ministered in this country, these all will mourn. But all will at the same time rejoice in his triumphs, in the lasting influences of his noble life, and in the assurance of his Christian faith. The world is poorer, but his crown is won. Nor will his death among them be with-

out large influence as they recall his purpose, his helpfulness, and his Christian faith.



Mr. Cherney in the Famine District

(Only a few days after the receipt of this letter, a cablegram brought to the Foreign Mission Rooms the news of Mr. Cherney's death May 11 at Kuling, a summer resort for the missionaries of Central China, from smallpox. Owing to the disturbances in West China Mr. Cherney and his family had gone to Shanghai, and leaving Mrs. Cherney and their little son there, he had gone to assist in the famine district. He was a graduate of Denison University in 1905 and of Rochester Theological Seminary in 1908. For a year after his graduation he held a pastorate at Monessen, Pa. He was a member of the First Baptist Church, Cleveland, Ohio, and had been on the field only a little over two years, sailing with Mrs. Cherney from San Francisco, October 5, 1909.—*Editor.*)

I wrote to Dr. Barbour before leaving Shanghai of my volunteering to help in the Famine Relief work. I have been away from Shanghai now just three weeks and find myself right in the midst of very needy work. Though I volunteered for only one month, I cannot see, unless more men come, how I can get away at the time appointed. Should the work here be dropped now, scores, yes hundreds would perish.

Dr. Morse and I are working together. We have the oversight of building the dyke at this point on the Grand Canal and the giving out of food for work done. Surely a new experience for each of us and little did we expect to be engaged in such work when first coming to China! However, we rejoice we can be of service in helping to save life. Tonight I was kept busy till long after dark giving out bean cake to the hungry folk. This bean

cake is the remains after the bean oil has been pressed out. During good years these cakes are given to pigs as food, but now the people are happy to get it. Until this food was given out, the people lived on herbs, roots of grass and bark of trees. Such food can be taken but a short time, for soon the persons become poisoned, swell up and die. We who have always had plenty can not imagine the suffering of these poor people. How they smile when they are handed some of this hard and dry bean cake! It means life to them. Last week I unloaded four boats of grain which we shall soon give out and which will be a welcome change to the people. It is hoped that this dyke building will be the means of preventing to some extent, the floods in the future.

I had the great satisfaction recently of preaching for the first time in the Chinese language before a Chinese audience. It was such a joy to me; I felt well repaid for these months of study of this difficult language. I long to get back to Suifu and get into our work there, feeling that our opportunities will be greater than ever before. We recently heard that some of the British subjects have started for West China and some of the Americans are soon to leave. These, however, may not go farther than Chungking for the present. We still entertain hopes of getting back to Suifu before high water.—J. A. CHERNEY, Suifu, West China.



Getting Into Training

Our party reached Shanghai October 27, 1911, and we were assigned to Shaohsing, Chekiang Province; after a few days in Shanghai we set out for our station in company with Rev. and Mrs. A. F. Ufford, with whom we were to live. En route it was decided that on account of the unsettled condition of the country we had better stay at Ningpo until things quieted down. We spent a pleasant and profitable month with the missionaries there, and caught our first glimpses of Chinese life. November 25, we started for Shaohsing and reached there at midnight November 28. We were very cordially welcomed. Since then we have been getting settled and studying the language. In

February we went to Shanghai to attend the Union Language school which was held there for one month. We found the work of the school very helpful as completing the suggestions given us by Prof. Cummings. Mr. Keen's work in character writing was helpful. We feel that we go back to our language study with new zeal and enthusiasm.

Shaohsing has been quiet through all the trouble which has rent the Empire, and aside from a few rice riots and the soldiers stationed here we would hardly know that there was war in the land. Some rich citizens here banded together and for seven weeks preceding Chinese New Year gave free rice to all the beggars in the city. We went over to see them eat their rice one day and it was a great sight. The people filed in one by one, the men on one side, the women and children on the other. A bowl and a pair of chopsticks were loaned to each person. After getting the bowl and chopsticks, they rushed for the counters over which the hot cooked rice was given. We were told that over 5,000 persons were fed at a meal. It was both amusing and pitiful to see the women and children eating their rice,—filling their mouths as full as they could get them and then taking a few seconds to swallow. Each one was allowed as much rice as he could eat.

About the middle of January I had my first experience in baptizing. Mr. Ufford was away, the native pastor was threatened with pneumonia, and Miss Dowling's Bible woman wanted to be baptized, as she was to be married the next day and expected to leave the city. As I was the only other ordained man at the station, I had the privilege of baptizing her and also another Chinese girl who was waiting to be baptized.—C. L. BROMLEY, Shaohsing, East China.



English Favored by the Telugus

I have taken charge of the school and am teaching one period each day. I have the Fifth form, the class next to the graduating class, in English composition, and the graduating class in Bible study. This gives me a better opportunity to get acquainted and to understand the boys. I

am convinced that a missionary ought to be able to use the language of the people. In fact, I do not see how one, situated other than I happen to be, could get along at all without the language. But in my position, I am frank to say, I think one could get along to good advantage without the Telugu, for this is a school as thoroughly English-speaking as are our schools at home. Both public and official meetings in the town are held in the English language, and the number of natives speaking English is surprisingly large. I know one little girl, four years old, who speaks only English. She knows not a word of Telugu, and I am sure there are many such. I am pleased with the prospects of the school and have already found great interest in the work. Many of the leading men of the community are graduates of our school and have a very kindly feeling for it.—L. C. SMITH, Nellore, South India.



Persistence Is Rewarded

A Japanese convert, Mr. Oura, after theological training, opened a mission in Tateoka, a town of 8,000. He met all kinds of opposition, even violent. But he continued. The people would not come. Every Sunday his wife took her place on the floor in front of him, and he preached to her. Sometimes a stone would be thrown in. Two years he preached to his wife. At last three converts were made, and now there is a Sunday school with about forty children and services are well attended.



When Tennis Aids the Cause

Two weeks ago I held a series of evangelistic services in Thaton. We used the stereopticon very successfully in these meetings. Though the attendance averaged about 200 the attention was good. Rev. Ah Syoo, pastor of the Moulmein church, and three Burman evangelists aided in these meetings. There is a Burmese club in Thaton made up largely of Burmans who speak English. At the request of some of their men I arranged a special service in English, and spoke on the subject, "What is Christianity?" Besides a number of boys from the govern-

ment school, there were about eight or ten lawyers (they call them pleaders out here), clerks from the Court and government school teachers. This is the first time I have ever had such a privilege. These men were all Buddhists. It is usually hard to get Buddhists to attend services in a church. I got acquainted with these men by being a tennis player. They have a club and are quite keen on the sport. Hearing that I was in town they invited me to play and this was the result.—W. E. WIATT, Moulmein, Burma.



Foreign Missionary Record

Arrived

Rev. R. T. Capen, Mrs. Capen and two children, from Swatow, South China, at San Francisco, May 8, 1912.

Miss Adelaide B. Lippitt, from Yokohama, Japan, at San Francisco, May 8, 1912.

Charles F. MacKenzie, M.D., Mrs. MacKenzie and son, from Kinhwa, East China, at Schenectady, N. Y., April 17, 1912.

Miss Pansy C. Mason, from Kiatingfu, West China, at San Francisco, April 4, 1912.

Miss Violetta R. Peterson, from Tharrawaddy, Burma, at San Francisco, April 4, 1912.

Rev. J. Francis Russell, Mrs. Russell and child, from Capiz, Philippine Islands, at Boston, April 22, 1912.

Miss Gertrude Ryder, from Tokyo, Japan, at Worcester, Mass., April 29, 1912.

Miss Edith G. Traver, from Swatow, South China, at San Francisco, May 8, 1912.

Rev. H. E. Wyman, Mrs. Wyman and daughter, from Midnapore, Bengal, at New York, May 3, 1912.

Sailed

Rev. H. H. Steinmetz, M.D., Mrs. Steinmetz and child, for Philippine Islands, from San Francisco, May, 1912.

Born

To Rev. Franz Wiens and Mrs. Wiens of Jangon, South India, a son, October, 1911.

To Rev. B. J. Rockwood and Mrs. Rockwood of Ongole, South India, a son, Spencer Harry, October 9, 1911.

To Prof. F. C. Herod and Mrs. Herod of Rangoon, Burma, a son, John Blaker, October 12, 1911.

To Rev. E. O. Schugren and Mrs. Schugren of Gurzalla, South India, a son, Emmott Olof, January 9, 1912.

To Mr. S. E. Miner and Mrs. Miner of Rangoon, Burma, a daughter, Alice Lucile, March 10, 1912.

To Rev. L. C. Hylbert and Mrs. Hylbert of Ningpo, East China, a daughter, Elizabeth Runyan, April 13, 1912.

To Rev. S. W. Stenger and Mrs. Stenger of Nandyal, South India, a son, Bruce McLauslan, April 9, 1912.



An Influential Worker Called Home

The Rev. Gideon Aubin, a missionary to the French Canadians, died in Providence, R. I., May 29th, and his funeral services were held on the 31st. He was a faithful missionary of Christ, and possessed rare qualities of initiative and leadership. He published a large number of tracts in the French language, and recently completed a book which is to be published in England. Wherever he served as a missionary during the many years in which he was employed by the American Baptist Home Mission Society in co-operation with New England Baptist State Conventions, his self-denying service and missionary zeal commended him to a wide circle of friends who lament his departure. It was his privilege to baptize many converts, and he possessed an unusual gift in making the way of salvation clear to those whose minds were under the dominion of ecclesiastical authority. Mr. Aubin's tracts were widely used, and were translated into several languages by missionaries who found them a most effective means of enlightenment. His death is a severe loss to our foreign-speaking work.



Foreigners in the Central West

Dr. Proper, General Superintendent for Nebraska, South and North Dakota, Wyoming and Montana, says:

The reports of the General Missionaries show that the Home Mission work in the States has been quite prosperous. It is doubtful if some of the sacrifices of the missionary pastors on some of these fields have been surpassed. The severe drouth in great portions of the division caused reduction of salaries, but most of the workers remained at their posts of duty. A few churches have become self-supporting, although not many could be reasonably expected to do so under present conditions.

The foreign-speaking people are buying out the Americans and establishing churches of their own faith and tongue, and English-speaking churches are going out of business. I have in mind an American Baptist church in Nebraska, where the people of a foreign nationality are crowding out the Baptists, even though they have a fine house of worship and a good parsonage. In a town of South Dakota, where we have a good house of worship, foreigners are coming in so rapidly that it is very difficult to sustain services, and eventually we will have to give up. The only way to survive is to get hold of the children and young people and grow a constituency, but this appears impossible with constant removal of members. In Saline County, Nebraska, there are about 10,000 Bohemians, and the most of them are infidels. They are increasing all the time, and the Americans simply have to give back before such a mass of aliens. In Rock Springs, Wyoming, the Baptist church is making a heroic effort to establish itself in the midst of a mass of foreigners, just where the gospel is sorely needed, but there the obstacles are almost insurmountable.

The lack of sufficient means and men to meet these needs, both in the old and the new parts of the field, is the great problem, which is always with us. We could get the men if we had the means. Of course we are losing in some of these States, not for lack of heroic consecration on the part of the workers there, but for lack of more of them.

Immigration is increasing in Minnesota, and the indications are that the coming year will see many new communities formed in the north, along the new lines of railroad now being constructed. Several thousands of dollars of missionary money are needed to adequately care for the spiritual interests of the people that are flocking to the newly developed parts of the state.



A Chapel Car Conference

BY R. G. SEYMOUR, D. D.

THESE wonderful Chapel Cars have been in motion since 1891. Twenty-one years of service gives them the right to assert themselves. They are beyond the experimental age. Everywhere that they have operated they have been more than praised. No other evangelistic agency has been more successful. They leave only good in their wake, the permanent results are churches and Sunday schools established, new meeting-houses built, dead churches revived, saints

quicken and inspired, and souls saved. In the twenty-one years more than 16,000 have professed conversion in the cars. "Uncle Boston," as he was familiarly known, or Boston W. Smith, was the manager of the cars for seventeen years. The past four years they have been under the management of Dr. R. G. Seymour, the Missionary and Bible Secretary of the Publication Society. The "Car Family" at present consists of the following: Rev. J. C. Killian and wife, car "Evangel," which is operating in Oklahoma and Kansas; Rev. L. T. Barkman and wife and their son Floy, car "Good Will" operat-



LEADING WORKERS OF THE PUBLICATION SOCIETY

Standing—Rev. Joe P. Jacobs, Rev. S. G. Neil, D.D., T. L. Ketman, D.D., Rev. W. W. Pratt, D.D., Rev. Howard Wayne Smith.
Sitting—Rev. R. G. Seymour, D.D., Rev. A. J. Rowland, LL.D., Rev. C. H. Spalding, D.D., for many years New England District Secretary, now retired.

ing in Nevada and Idaho; Rev. E. R. Hermiston and wife, car "Emmanuel," at work on the Pacific Coast; Rev. A. G. Sangston and wife, car "Glad Tidings," operating in Nebraska and Wyoming; Rev. T. R. Gale and wife, car "Messenger of Peace," operating in Missouri; and Rev. Walter J. Sparks and wife, car "Herald of Hope," operating in Ohio. This is a company of rare men and women to whom the Lord has given great talents and the spirit of consecration and sacrifice.

There have been three preceding conferences, held nearly five years apart: the first was in St. Louis, and the other two and this fourth one in Kansas City, a central point, the real gateway to the southwest.

This fourth Conference was held in "Messenger of Peace," May 13-22, the week preceding the Northern Baptist Convention. Dr. Seymour and his wife arrived in Kansas City on the morning of the 13th. They were surprised and almost overcome with emotion when on entering the station in front of a crowd of passengers they found the car family formed in a semi-circle, singing one of their stirring songs. There came to mind Paul's words "There shall be administered unto you a *choral* entrance into the everlasting Kingdom!"

Each morning there was a meeting in the car, at which all practical questions were discussed, experiences were exchanged, and these practical things were mingled with earnest prayers and songs of praise. The relation of wonderful instances of conversions and personal gracious divine manifestations would fill a volume with the "Evidences of Christianity" that cannot be gainsaid. Every evening the workers divided and went into the churches of Kansas City and schools so that fifteen churches had the benefit of their services. Several of the churches plead for their return to hold evangelistic services.

On the last day of the Conference a

banquet was held at the hotel Savoy, and Dr. and Mrs. Seymour were surprised by the "Car-family" presenting them with a solid silver loving cup. On that evening the closing services were held in the Westport Baptist church, Dr. J. C. Armstrong, pastor. It was a most memorable service full of spiritual power.

The "Car-family" journeyed together in "Messenger of Peace" up to the Northern Baptist Convention at Des Moines in the same spirit in which Israel made the pilgrimage up to Jerusalem. There was almost a continuous service. Dr. S. M. Brown, Rev. S. J. Porter and Rev. Arthur Phelps gave memorable addresses. The "Car-family" stirred the hearts of the people as they participated in the services of the Publication Society in its anniversary meeting. New enthusiasm is in all our hearts because of his Conference; it means enlargement and more permanent results of this important branch of the Society's work. It is no small thing that these workers come together in the fraternal way and have a real family feeling in the work for enlarging the great family of Jesus. Rev. Joe P. Jacobs and wife, who with Rev. George L. White participated in all the services, kindly entertained Dr. and Mrs. Seymour in their home during this memorable Conference week.

"GOOD WILL" IN NEVADA

General Missionary George R. Varney, of Utah and Nevada-Sierra Conventions, says: Since November, chapel car "Good Will" has been in Nevada, and the faithful labors of the manager, Rev. L. T. Barkman, and his wife and son, have borne fruit in the two churches that have been organized. At this writing the car is at Mason, where it will remain for some weeks. We hope to retain it in the convention for at least a year. The hearty thanks of the convention are due the Publication Society for giving us this car, and also for its colporter, Rev. George W. Black.



Officers and Boards of the Societies Elected at Des Moines

NORTHERN BAPTIST CONVENTION

President, Henry Bond, Vermont; First Vice-President, Fred Brasted, Oklahoma; Second Vice-President, F. Wayland Ayer, New Jersey; Corresponding Secretary, W. C. Biting, D.D., Missouri; Recording Secretary, Maurice A. Levy, Massachusetts; Treasurer, Frank L. Miner, Esq., Des Moines, Ia.

Members of Executive Committee: Term expires in 1915—W. W. Stickney, Vermont; D. B. Purinton, West Virginia; Ambrose Swasey, Ohio; Sidney Clark, North Dakota; F. S. Dietrich, Idaho; C. F. Ralston, New York; H. S. Gile, Oregon; F. L. Anderson, Massachusetts; E. R. Curry, Nebraska; M. C. Treat, Pennsylvania. Vacancies in Class 1913: D. W. Hulbert, Wisconsin; W. H. Geistweitz, California.

THE FOREIGN MISSION SOCIETY

President, Carter Helm Jones, D.D., Oklahoma; Vice-Presidents, I. W. Carpenter, Nebraska; Andrew MacLeish, Illinois; W. B. Hinson, D.D., Oregon; Recording Secretary, George B. Huntington, Massachusetts; Foreign Secretary, J. H. Franklin, D.D., Colorado; Home Secretary, Fred P. Haggard, D.D., Massachusetts; Treasurer, Ernest S. Butler, Massachusetts.

Board of Managers. Class 3. Term expires 1915: Cornelius Woelfkin, D.D., New York; Morray Williams, New York; T. H. Stacey, D.D., New Hampshire; L. L. Henson, D.D., New York; A. K. de Blois, LL.D., Massachusetts; Rev. Walter Calley, Massachusetts; Ernest D. Burton, D. D., Illinois; Robt. S. Holmes, Michigan; W. D. Chamberlain, Ohio. Class 1. Term expires 1913: Charles H. Moss, D.D., Massachusetts.

General Committee. Class 3. Term expires 1915: W. A. Barber, Wisconsin; Edward Braislin, D.D., Massachusetts; C. Q. Chandler, Kansas; Rev. L. G. Clark, Montana; J. S. Dickerson, Litt. D., Illinois; George G. Dutcher, New York; M. P. Fikes, D.D., Michigan; Richard C. Goodell, New Hampshire; Mrs. J. S. Griffith, Illinois; C. H. Hobart, D.D., California; Pres. George E. Horr, D.D., Massachusetts; Mrs. Minnie Moody, Wisconsin; John A. Nelson, Minnesota; E. K. Nicholson, Connecticut; L. L. Rue, Pennsylvania; Mrs. Levi T. Schofield, Ohio; J. A. Soderberg, Washington; W. A. Stanton, D.D., Pennsylvania; Mrs. James Sunderland, California; Rev. F. G. Kenny, Indiana; Rev. Craig S. Thoms, Ph. D., South Dakota; Rev. A. E. Peterson, North Dakota; W. B. Wallace, D.D., New York; S. W. Woodward, Dist. of Columbia. Class 1. Term expires 1913. John R. Brown, Connecticut. Class 2. Term expires 1914. J. W. Conley, D.D., California; C. E. Cate, D.D., New Hampshire.

THE PUBLICATION SOCIETY

Officers: President, W. Howard Doane, Mus. Doc., Ohio; Vice-Presidents, Hon. E. S. Clinch, New York; Joseph W. Mauck, D.D., Michigan; Secretary, A. J. Rowland, D.D.; Recording Sec-

retary, J. G. Walker, D.D., Pennsylvania; Treasurer, H. S. Hopper, Pennsylvania.

Managers, terms expire 1915: W. H. Main, D.D., J. H. Haslam, D.D., J. W. Lyell, D.D., Charles S. Walton, E. L. Tustin, Charles R. Peck, Orlo J. Price. To fill vacancies in class 1914. R. F. Y. Pierce, D.D.

General Committee, term expires 1915: Ministers—Orville Coates, California; G. E. Burlingame, California; H. B. Carpenter, Connecticut; W. S. Abernethy, Illinois; W. H. Bowler, Idaho; S. E. Price, Kansas; J. B. Lemon, Ohio; George R. Varney, Nevada; C. H. Jones, Oklahoma; George W. Rigler, Rhode Island. Laymen—F. D. Stackhouse, Colorado; Henry Emmons, Delaware; A. W. Payne, Missouri; J. W. Wade, Montana; Frank Dickerson, New York; D. G. Garabrant, New Jersey; E. E. Bennett, Nebraska; B. L. Corum, Utah; F. M. Butler, Vermont; J. C. Gates, Michigan. Women—Mrs. A. Hatcher Smith, California; Mrs. W. H. Baker, District of Columbia; Mrs. Henry Glover, Massachusetts; Miss Mary Colgate, New York; Mrs. W. G. Jones, Washington.

THE HOME MISSION SOCIETY

President, Charles T. Lewis, Ohio; first Vice-President, D. K. Edwards, California; Second Vice-President, W. G. Fennell, D.D., Connecticut; Third Vice-President, Rev. A. H. C. Morse, New York City; Corresponding Secretary, H. L. Morehouse, D.D., New York; Treasurer, Frank T. Moulton, New York; Recording Secretary, C. A. Decker, Indiana.

Board of Managers, term ending 1915: J. G. Affleck, New York City; Rev. Fred T. Galpin, Michigan; H. G. Beeman, D.D., Minnesota; W. J. Grippin, Connecticut; H. J. Vosburgh, D.D., New Jersey; Rev. R. T. Whitbank, Binghamton, New York; W. C. P. Rhoades, D.D., New York; Rev. John Snape, New York; Thomas J. Villers, D.D., New Jersey.

General Committee, term expires 1915: Laymen—Dr. D. J. Barber, Oregon; Arthur Bassett, Michigan; F. P. Allen, North Dakota; H. R. Clissford, Illinois; A. G. Crane, Vermont; W. A. Danford, Maine; S. R. Rightenour, Idaho; Albert Silver, New Jersey; Stephen Soares, Pennsylvania; L. H. Buxton, Oklahoma; John R. Webster, Nebraska. Ministers—J. R. Gow, Vermont; G. F. Holt, California; Thomas C. Johnson, West Virginia; F. E. Smith, Oklahoma; C. M. Gallup, Rhode Island; M. P. Boynton, Illinois; F. E. R. Miller, Illinois; F. W. Sweet, Illinois; P. C. Wright, Connecticut. Women—Mrs. E. E. Bennett, Nebraska; Mrs. J. B. Kent, Connecticut; Mrs. C. E. Nichols, New York; Mrs. Milton Shirk, Indiana; Mrs. A. Wheaton, Michigan.

To fill vacancies in Class II. Term expires 1913: Laymen—W. R. Barr, Indiana; W. A. Wann, California; W. C. King, Massachusetts; Smith Young, Michigan. Ministers—H. R. Best, South Dakota; J. B. Fradenburg, North Dakota.



A Great Series

Miscellanies. By Augustus Hopkins Strong, D.D., LL.D. Vols. I and II. 496 pp. royal octavo; \$1; \$1.20 post-paid.

These volumes belong to the complete series of Dr. Strong's works which the Publication Society is issuing at the uniform price of \$1, with the exception of his *Theology* in a single volume. The Society has presented nothing finer in the bookmaking line, and many readers will be glad of so fitting a dress for the work of a literary artist as well as loved teacher and eminent theologian. In these miscellaneous writings, which comprise historical essays, occasional addresses, and literary essays, Dr. Strong is at his best. He is an educative writer by reason of the purity, lucidity and beauty of his English style; and the Rochester students probably do not fully realize how much they owe to that quality and power of expression in their teacher. Whether he is treating of Justice in War, Doctor Robinson's *Theology*, the Chateaux of France, or the Denominational Outlook, the author is equally at home and always a delightful companion. This series should be coveted by every Baptist minister, because it is an enrichment of life to spend the time in this company. High thinking applicable to right living finds expression in these pages.

Good Book for Juniors

Biblical History for Junior Forms—Old Testament. By F. J. Foakes-Jackson, D.D. With maps and tables; pp. 200. W. Heffer and Sons, Ltd., Cambridge, Eng.

The need for a history of the Hebrew people adapted to the understanding of junior and intermediate pupils, has, with the advent of graded Biblical studies, been keenly felt. Most recent accounts of the Old Testament period have been de-

signed primarily for advanced students. The present volume is a good step in a new direction. It is scholarly though suited in language to the boy or girl of high-school age, sympathetic with the writers of the Biblical narratives, reverential and conservative—one of the best young people's text-books on Old Testament history that has yet come to hand.



Missions in the Magazines

The *Nineteenth Century* for May has a long and weighty article entitled "India and the Royal Commission on Imperial Trade," by Sir Roper Lethbridge, in which he charges that injustice has been shown by Mr. Asquith and Mr. Harcourt in excluding India from all participation in the inquiries of the Imperial Trade Commission. He claims that this has been done for political reasons, as all statesmen of Indian birth are ardent Protectionists and India is destined to become the pivot of the Tariff Reform. Mr. Asquith and his followers realize that this is inevitable and have taken the means mentioned to try to guard against this. Some solution, however, must soon be found for India's fiscal problem, in his opinion, for all the viceroys of India and numerous retired Indian officials are advocating Imperial Preference, "fostering both British and Indian industries and removing the causes of friction between them."

"Education and statesmanship in India, 1797-1910," in the *Imperial and Asiatic Quarterly* for April, is a review of a book bearing the same title. The author of the book, H. R. James, is a member of the Indian Educational Department and Principal of Presidency College, Calcutta. The book briefly summarizes educational undertakings in India from their begin-

ning. Mr. James holds that education alone cannot breed morality among the natives; a regulative religious teaching is also necessary, and since the British Government cannot meddle with religion, the only training provided by the government is secular. The writer of the review suggests that a good text-book on morality might be introduced into the schools, but Mr. James takes the view that moral standards can only be taught by high-minded teachers and advises the government to offer larger salaries as an inducement to secure the right kind of teachers. India must soon provide its own teachers and it is therefore of the utmost importance that those under training should have a strict moral training. This article should furnish all those interested in missionary work with ample food for thought.

The *Contemporary Review* for May gives an excellent summary of conditions in China, the fitness of the people for government, its great leaders, its relationship with other nations and its future possibilities, under the title, "New China and the Re-Grouping of the Powers." The Chinese, avers the writer, are as a people healthy, shrewd and buoyant, but they are incapable of rising or falling to any heights or depths of emotion; they are materialistic to the exclusion of all higher possibilities. China's greatest peril lies in its lack of great men, fitted to guide the nation through its present difficulties. Yuan Shi Kai, China's strong man, is a "man of wide design, an unerring judge of occasion and always quick to act." He is, however, not fitted to the exigencies of a military rule. During the rule of the Dowager Empress a period of reforms, Yuan Shi Kai turned his attention to the school and the army. "When we have good schools and trained soldiers, and enough of them, then we can take our place in the world," he said. With the death of the Empress his light went out and reforms ceased. In the work of establishing the new Republic Yuan Shi Kai is ably seconded by Tang Shao Yi, the premier, who is western-educated and enterprising. What China really needs in this present state of confusion, suspicion and conspiracy, says the writer, is a "demoniacal leader, a superman, gifted with

the vision of a Cavour, the quick resolve of a Cromwell, and the luck of a Julius Cæsar." Yuan Shi Kai is the nearest approach to this ideal, but he is not all-sufficient. Dr. Sun Yat Sen, another of China's great reformers, feels it to be his mission to start a campaign in favor of downright socialism. This together with the necessity of aid from foreign powers in solving China's financial difficulties is bringing about an entire re-grouping of the nations which will affect trade to an extent not yet realized.

The efforts to gain minimum wage legislation is attracting the attention of all classes of people in our country. "The Minimum Wage for Women" in the *Twentieth Century* for May should find many interested readers, for the author, Mrs. Elizabeth G. Evans, is a member of the Massachusetts Commission on Minimum Wage Boards. The system of fixing a legal minimum wage for different industries was adopted tentatively in England over three years ago, being taken from Australia, where it had operated successfully for more than fifteen years. In Massachusetts, however, it is recommended only for women and minors in low-paid occupations. The bill now pending before the Massachusetts legislature provides for a permanent minimum wage commission, appointed by the governor. Each board is to be made up of six employers of the trade in question and the same number of representatives of the female employees, the public being represented by disinterested individuals not exceeding in number one-half the delegates of the two parties concerned. When two-thirds of the members of such a wage board reach an agreement they shall repeat this to the commission to reject or adopt as may seem just. Employees may sue to recover if paid less than the minimum wage after a wage determination has been issued, but the commission may issue licenses to persons physically defective, permitting them to work for less than the established minimum wage. Mrs. Evans then goes on to explain in detail the merits of the system and the benefits which will result from it. Half a dozen states have already begun to agitate the question.

Financial Statements of the Societies for One Month ending April 30, 1912.

Source of Income		Budget for 1912-1913	Receipts for one month	Balance Required by Mar. 31, 1913	Comparison of Receipts with those of Last Year	
					1911-1912	1912-1913 Increase Decrease
FOREIGN MISSION SOCIETY	Churches, Young People's Societies and					
	Individuals	\$513,867.22 ¹	\$10,197.91	\$503,669.31	\$7,946.29	\$2,251.62
	Legacies	280,000.00	1,559.91	278,440.09	1,559.91	773.96
	Income of Funds, Annuity Bonds,	81,549.00	4,247.33	77,301.67	211.25	4,036.08
	Specific Gifts, etc.	100,517.00	1,586.47	98,930.53	1,227.58	358.89
Totals		\$975,933.22 ²	\$17,591.62	\$958,341.60	\$10,171.07	\$7,420.55
HOME MISSION SOCIETY	Churches, Young People's Societies and					
	Individuals	\$352,992.00	\$5,216.44	\$	\$4,052.21	\$1,164.23
	Legacies	127,000.00	551.66		777.26	225.60
	Income of Funds, Annuity Bonds,		9,648.07		1,224.75	8,423.32
	Specific Gifts, etc.	185,985.00	1,533.47		1,970.41	436.94
Totals		\$665,977.00	\$16,949.64	\$	\$8,024.63	\$9,587.55
PUBLICA- TION SOCIETY	Churches, Young People's Societies and					
	Individuals	\$118,708.86	\$2,099.33	\$116,609.53	\$3,091.98	\$992.65
	Legacies	22,000.00	126.51	21,873.49	2,659.33	2,532.82
	Income of Funds, Annuity Bonds,					
	Specific Gifts, etc.	57,383.75	334.62	57,049.13		334.62
Totals		\$198,092.61	\$2,560.46	\$195,532.15	\$5,751.31	\$3,255.47
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's Societies and					
	Individuals	\$164,400.00	\$2,230.87	\$162,169.13	\$6,882.62	\$4,591.75
	Legacies	21,134.00	45.75	21,088.25	110.30	64.55
	Income of Funds, Annuity Bonds,	10,000.00	68.51	9,931.49		68.51
	Specific Gifts, etc.	17,500.00	1,284.09	16,215.91	1,557.91	273.82
Totals		\$213,034.00	\$3,659.22	\$209,374.78	\$8,550.83	\$4,930.12

¹ Of this amount \$89,897.22 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met.

² To this sum should be added the debt of the Society, April 1, 1912, of \$78,659.43 making the total sum required \$1,054,592.65.

Financial Statements of the Societies for Two Months Ending May 31, 1912.

Source of Income		Budget for 1912-13	Receipts for two months	Balance Required by Mar. 31, 1913	Comparison of Receipts with those of Last Year	Increase or Decrease	
					1911-1912	1912-1913	
FOREIGN MISSION SOCIETY	Churches, Young People's Societies and						
	Sunday Schools	\$513,887.22 ¹	\$17,395.03	\$496,472.19	\$17,440.10	\$17,395.03	\$45.07
	Individuals	230,000.00	4,876.96	225,123.04	14,059.66	14,376.96	9,182.70
	Income of Funds, Annuity Bonds,	81,549.00	9,647.86	71,901.14	211.25	9,647.86	9,436.61
	Specific Gifts, etc.	100,517.00	7,768.93	\$2,748.07	6,331.83	7,768.93	1,437.10
Totals		\$975,933.22 ²	\$39,688.78	\$946,244.44	\$38,042.84	\$39,688.78	\$10,873.71
HOME MISSION SOCIETY	Churches, Young People's Societies and						
	Sunday Schools	\$352,992.00	\$13,059.17	\$339,932.83	\$13,059.17	\$13,059.17	\$0.00
	Individuals	127,000.00	992.97	1,040.41	892.97	992.97	47.44
	Income of Funds, Annuity Bonds,		12,542.13	7,287.03	12,542.13	12,542.13	5,255.10
	Specific Gifts, etc.	185,985.00	6,138.78		13,731.05	6,138.78	7,592.27
Totals		\$665,977.00	\$22,733.05	\$643,243.95	\$22,733.05	\$22,733.05	\$7,694.88
PUBLICATION SOCIETY	Churches, Young People's Societies and						
	Sunday Schools	\$118,708.86	\$2,147.98	\$116,560.88	\$4,978.82	\$3,447.98	\$1,530.84
	Individuals	22,000.00	286.51	21,713.49	2,639.33	286.51	2,352.82
	Income of Funds, Annuity Bonds,		50.00		3,000.00	50.00	2,950.00
	Specific Gifts, etc.	57,383.75	1,452.40	55,881.35	1,404.76	1,452.40	47.64
Totals		\$198,092.61	\$5,236.89	\$192,855.72	\$12,042.91	\$5,236.89	\$47.64
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's Societies and						
	Sunday Schools	\$164,400.00	\$5,110.12	\$159,289.88	\$10,112.98	\$5,110.12	\$5,000.86
	Individuals	21,134.00	203.00	20,931.00	270.30	203.00	67.30
	Income of Funds, Annuity Bonds,	10,000.00	2,568.51	7,431.49	35.00	2,568.51	2,473.51
	Specific Gifts, etc.	17,500.00	2,591.77	14,908.23	2,775.33	2,591.77	183.56
Totals		\$213,034.00	\$10,473.40	\$202,560.60	\$13,253.61	\$10,473.40	\$2,473.51

¹ Of this amount \$88,857.22 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met.

² To this sum should be added the debt of the Society, April 1, 1912, of \$78,639.43 making the total sum required \$1,054,592.65.

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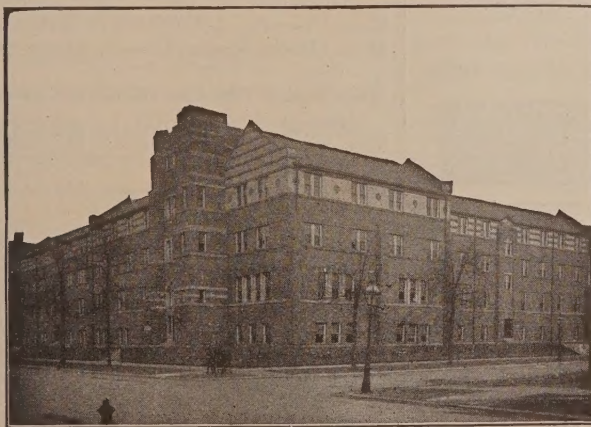
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